



~~John Carter Brown~~

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*The Right Hon^{ble} Charles Viscount Bruce of
Amphill (Son & Heir Apparent of Thomas Earl
of Ailesbury) & Baron Bruce of Whorlton*

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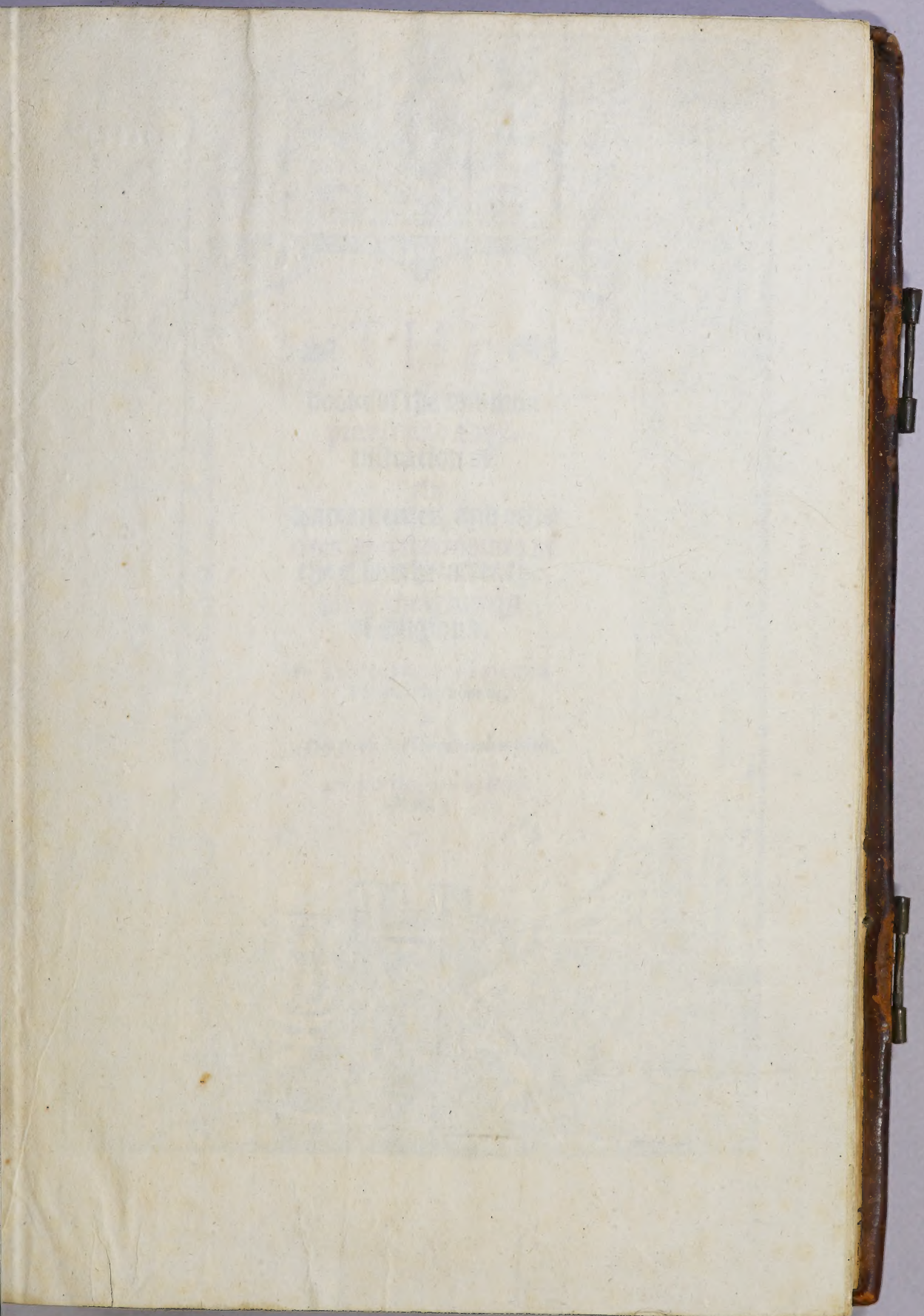


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The arms on sides are those of Sir Robert Cotton Bart.
(1570-1631) whose celebrated collection of MS. is in
the British Museum

Reserve





Variant of STC 16286



The Booke of
 common praier, and ad-
 ministracion of the
 Sacramentes,
 and other
 rites
 and Cere-
 monies in the
 Church
 of
 Englande.

Londini, in officina Ri-
 chardi Graftoni:
 Regij Impressoris.

Cum privilegio ad impris-
 mendum solum.

Anno. 1552.



Handwritten notes in a cursive script, likely a library or ownership stamp, running vertically along the right margin of the text block.

Handwritten notes at the bottom of the page, including a large bracketed section with several lines of text, possibly a library or ownership stamp.

The contentes

of this Booke.

- i. A Preface.
ii. Of ceremonies, why some be abolished, and some retained.
iii. The order howe the Psalter is appoynted to be redde.
iiii. The Table for the order of the Psalmes to be said at Mornyng and Euenyng praier.
v. The order howe the rest of holy Scripture is appoynted to be redde.
vi. Proper Psalmes and Lessons at Mornyng and Euenyng praier, for certain feastes and daies.
vii. An Almanack.
viii. The Table and Kalendar for Psalmes and Lessons, with necessarie Rules apperteinyng to the same.
ix. The order for Mornyng praier and Euenyng praier, throughout the yere.
x. The Letanie.
xi. The Collectes, Epistles, and Gospelles, to be vsed at the ministracion of the holy Communion, throughout the yere.
xii. The order of the ministracion of the holy comunio
xiii. Baptisme bothe publique and priuate.
xiv. Confirmation, wherealso is a Catechisme for chyl dren.
xv. Matrimonie.
xvi. Visitation of the sicke.
xvii. The Communion of the sicke.
xviii. Buriall.
xix. The thākes giuyng of women after child birthe
xx. A Communion against synners, with certain praiers to be vsed diuerse tymes in the yere.
xxi. The forme and maner of makyng and consecra-
tyng of Bishoppes, Priestes, and Deacons.

The Preface.



Here was neuer any thyng
by the witte of man so well deuised,
or so sure established, whiche (in con-
tinuance of tyme) hath not been cor-
rupted: as (among other thynges) it
maie plainly appere by the common
praiers in the church, commonly cal-
led diuine seruice: the first originall &
ground wherof, if a mā would serche
out by the auncient fathers, he shall
finde that the same was not ordained
but of a good purpose, & for a greate
aduancement of godlinesse. For thei

so ordered the matter, that all the whole Bible (or the greatest parte
thereof) should be red ouer ones in the yere, entending thereby, that the
clergie, and specially suche as ware ministers of the cōgregation, should
(by often readdyng and meditacion of Goddes woorde) be stirred vp to
godlines them selues, and be moze able also to exhorte other by whole-
some doctrine, and to confute them that ware aduersaries to the truth.
And further, that the people (by dailely hearyng of holy scripture red in
the Church) should continually profite moze and moze in the knowe-
lege of God, and be the moze inflamed with the loue of his true religio.
But these many yeres passed, this godly and decent order of the auncient
fathers, hath been so altered, broken, and neglected, by plantyng in
vncertain Stozies, Legendes, Responses, Verses, vain Repetitions,
Commemozacions, and Sinodalles, that commonly when any boke of
the Bible was begon, befoze thre or foure Chapters ware red out, all
the rest ware vnredde. And in this sorte the boke of Esay was begon in
Aduent, and the boke of Genesis in Septuagesima: but thei ware onely
begon, and neuer red through. After a like sorte ware other bokes of
holy scripture bled. And moze ouer, where as saint Paule would haue
suche language spoken to the people in the church, as thei might vnder-
stande, and haue profite by hearyng the same, the seruice in this church
of Englande (these many yeres) hath been redde in Latin to the people,
whiche thei vnderstoode not, so that thei haue heard with their eares
onely, and their hartes, spirite, and mynd, haue not been edified therby.
And furthermore, notwithstanding that the auncient fathers, haue di-
uided the Psalmes into seuen porcions, wherof euery one was called a
Docturine, now of late tyme, a fewe of them haue been dailely saied (and
ofte repeated) and the rest vtterly omitted. Moreouer, the number and
hardnesse of the rules, called the Pie, and the manifold chaungynges

a. ii. of

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The Preface.

of the seruice, was the cause, that to turne the boke onely, was so harde and intricate a matter, that many tymes there was moze businesse to finde out what should be redde, then to rede it when it was founde out.

These inconueniences therfore considered, here is set furthe suche an order, whereby thesame shalbe redressed. And for a redinesse in this matter, here is drawen out a kalender for that purpose, whiche is plain and easie to be vnderstanden, wherein (somuche as maie be) the readyng of holy scriptures is so set furthe, that all thynges shalbe doen in order, without breakyng one pece thereof from another. For this cause be cut of Anthemes, Responses, Inuitatozies, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules, therfore certain rules are here set furthe, whiche as thei be fewe in number, so thei be plain and easie to be vnderstanden. So that here you haue an order for praier (as touchyng the readyng of holy scripture) muche agreeable to the mynd and purpose of thold fathers, & a great deale moze profitable and commodious, then that whiche of late was vsed. It is moze profitable, because here are left out many thynges, whereof some be vntrue, some vncertaine, some vaine & superstitious, and is ordeined nothyng to be redde, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame, and that in suche a language and order, as is most easie and plaine for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the thortnes thereof, and for the plainesse of the order, and for that the rules be fewe and easie. Furthermoze by this order, the curates shal nede none other bokes for their publique seruice, but this boke, and the Bible: By the meanes whereof, the people shal not be at so greate charge for bokes, as in tyme past thei haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in churches within this realme, some folowyng Salisburie vse, some Herford vse, some the vse of Bangor, some of Poerke, and some of Lincolne: Nowe from hencefurthe all the whole realme, shal haue but one vse. And if any would Iudge this waie moze painfull, because that all thynges must be redde vpon the boke, where as befoze by the reason of so often repeticion, thei could saie many thynges by harte, if those men will weigh their laboure, with the profite and knowlege, which daily thei shal obtaine by readyng vpon the boke, thei wil not refuse the paine, in consideration of the great profite that shal ensue therof.

And forasmuche as nothyng can almoste be so plainly sett furthe, but doubtres maie rise in the vse and practisyng of thesame: To appease all suche diuersitie (if any arise) and for the resolucion of all doubtres, concerning the maner how to vnderstande, do, and execute the thynges contained in this boke: the parties that so doubt, or diuersly take any thyng shall

The Preface.

Shall alwaie resort to the Bishoppe of the Diocese, who by his discretio shall take order for the quietyng and appeasyng of thesame: so that the same order be not contrary to any thyng contained in this Boke. And if the Bishoppe of the Diocese be in any doubt, then maie he sende for the resolucion thereof vnto the Archebishoppe.

Though it be appoynted in the afoze written preface, that all thynges shalbe redde and song in the Church, in the Englishe tongue, to the ende that the congregacion maie be thereby edified, yet it is not ment, but when menne saie Morning and Euenyng praier priuatly, thei maie saie thesame in any language that thei them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to saie daily the Morning and Euenyng praier, either priuatly or openly, excepte thei be letted by preachyng, studieng of diuinitie, or by some other bygent cause.

And the Curate that ministrereth in euery Parische Church or Chapell, beyng at home, and not beyng otherwise reasonably letted, shall saie thesame in the Parische Church or Chapell where he ministrereth, and shall tolle a belle thereto, a conuenient tyme befoze he begin, that suche as be disposed maie come to heare goddes worde, and to praie with hym.

a.iii.

Of

why some be abolished, and
some retained.

Of suche ceremonies as be bled in the church, and haue had their beginnyng by the institution of man: some at the firste were of Godly entent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the church by vndiscrete deuotiō, and such a zeale as was without knowledge, & for because thei were winked at in the beginning thei grewe daily to more & more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue muche blinded the people, and obscured the glory of God are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent order in the church (for the whiche thei were first deuised) as because thei pertain to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omittyng of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contemptuous transgression and breakyng of a common order, and discipline, is no small offence before God.

Let althynges be dooen among you (saith. S. Paule) in a semyly and due order. The appoyntmēt of the whiche order, parteineth not to priuate men, therfore no mā ought to take in hand, nor presume to appoynt or alter any publique or cōmon order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne
are so diuerse, that some thynke it a greate matter of
conscience to departe from a pece of the least of their Ce-
remonies (thei be so addicted to their old customes) and
again on the other side, some be so newe fāgled, that thei
would innouate all thyng, and so do despise the old, that
nothyng

Of Ceremonies.

nothyng can like them, but that is new: it was thought expedient not so muche to haue respect, how to please and satisfie either of these parties, as how to please God, and profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes rendred, why some of the accustomed Ceremonies be put awaie, and some retained and kept still.

Some are put awaie, because the greate excesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complained, that thei were growen to suche a nombre, that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsailed that suche yoke & burthē, should be taken awaie, as tyme would serue quietly to do it.

But what would. S. Augustine haue saied, if he had seen the Ceremonies of late daies vsed among vs: wherunto the multitude vsed in his tyme, was not to be compared. This our excessiue multitude of Ceremonies was so greate, and many of them so darke: that thei did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, which do serue to a decent ordre and godly discipline, and suche as be apte to stirre by the dull mynde of man, to the remembraunce of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of the abolishing of certain ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnslackable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as concerning those per-

a.iiii. sones,

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fones, whiche paradieture wilbe offended, for that some
 of thold ceremonies are retained still: if thei consider that
 without some Ceremonies, it is not possible to kepe any
 ordre, or quiete discipline in the churche, thei shall easely
 perceiue iust cause to reforme their iudgementes. And if
 thei thinke muche, that any of thold do remain, & would
 rather haue all deuised a newe: Then suche men graun-
 tyng some ceremonies conuenient to be had, surely wher
 the olde maie be well vsed, there thei cannot reasonably
 reprove the old, only for their age, without bewrayng of
 their owne folly. For in suche a case, thei ought rather to
 haue reuerence vnto them for their antiquitie, if thei will
 declare them selues to be more studious of vnitie and co-
 corde, then of innouacions and newe fanglenes, whiche
 (almoche as may be with the true setting furth of Chri-
 stes Religion) is alwaies to be eschewed. Furthermore,
 suche shall haue no iust cause with the ceremonies refer-
 ued, to be offended. For as those be taken awaie, whiche
 were most abused, and did burthen mennes consciences
 without any cause: so the other that remaine, are retai-
 ned for a Discipline and ordre, whiche (vpon iuste cau-
 ses) maie be altered and chaunged, and therefore are not
 to be esteemed equall with gods lawe. And moreover thei
 be neither darke nor dumble Ceremonies, but are so sette
 furthe, that euery man maie vnderstande what thei doe
 meane, & to what vse thei do serue. So that it is not like
 that thei in tyme to come, should be abused as the other
 haue bene. And in these our doynges we condemne no
 other nations, nor prescribe any thyng, but to our owne
 people onely. For we thinke it conuenient that euery cou-
 ntre should vse suche ceremonies, as thei shall thinke best
 to the setting furthe of Goddes honour, or glorie, and to
 the reducyng of the people to a moste perfecte and godly
 luyng, without erreure or Supersticion. And that thei
 should putte awaie other thynges, whiche from tyme to
 tyme, thei perceiue to be moste abused, as in mennes or-
 dinaunces it often chaunceth diuersely in diuerse coun-
 treis.

The Table and Kalender

expressyng the ordre of the Psalmes and Lessons, to be saied at the Mornyng and Euenyng praier throughout the yere, excepte certayne propre feastes, as the Rules folow- yng moze plainly declare.

The order how the Psalter is appoynted to be redde.

The Psalter shalbe redde throughe, ones euery Monethe, and because that some Monethes be longer then some other be: It is thought good to make them euen by this meanes.

To Euery Moneth, shalbe appoynted (as concernyng this purpose) iuste .xxx. daies.

And because January and Marche hath one daie, aboue thesaied number, and February whiche is placed betwene them bothe, hath onely .xxviii. daies, February shal borowe of either of the monethes (of January and Marche) one daie, and so the Psalter whiche shalbe redde in February, must begin the last daie of January, and ende the firste daie of Marche.

And where as Maie, Iuly, August, October, and December, haue .xxxi. daies a piece, it is ordered that thesame Psalmes, shalbe redde the laste daie of thesaied Monethes, whiche were redde the daie before, so that the Psalter maie begin again the firste daie of the nexte Moneths ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, loke in the Kalender, the nōber that is appoynted for the Psalmes, and then finde thesame number in this table, and vpon that number shall you se, what Psalmes shalbe saied at Mornyng and Euenyng praier.

And where the .C. xix. Psalme is devided into .xxii. porcions, and is ouerlong to be redde at one tyme: it is so ordered that at one tyme shall not be redde aboue foure or fyue of thesaied porcions, as you shall perceiue to be noted in this Table folowyng.

And here is also to be noted, that in this table, and in all other partes of the Service, where any Psalmes are appoynted, the number is expressed after the greates Englishe Bible, whiche from the .ix. Psalme, vnto the .C. xlviii. Psalme (folowyng the diuision of the Ebzues) doeth varie in numbers from the common Latine translation.

a. b.

The

The Table for the

order of the Psalmes to be saied at
Mornyng and Euenyng praier.

	Mornyng praier.	Euenyng praier.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxii. cxiii. cxiiii.	cxv. cxvi.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv.	cxxvi cxxvii cxxviii cxxix cxxx cxxxv
xxviii	cxxvii. cxxviii. cxxviiii. cxxv.	cxxvii. cxxviii. cxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

The order how

the rest of holy scripture (beside the Psalter) is appoynted to be redde.

The Old Testament is appoynted for the first lessons, at Morning and Evening prayer, and shalbe redde through, every yere ones, except certain booke and chapters, whiche be least edifying, and might best be spared, and therefore be left vntredde.

The Newe Testament is appoynted for the seconde Lessons, at Morning and Evening prayer, and shalbe redde ouer orderly every yere thre, beside the Epistles and Gospels: except the Apocalips, out of the whiche there be onely certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe red every daie: finde the daie of the Moneth in the Kalender folowynge: and there ye shall perceiue the booke and chapters, that shalbe redde for the Lessons, bothe at Morning and evening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospel, appoynted for the Sondaie, shall serue all the wicke after, excepte there fall some feast that hath his proper.

This is also to be noted, concernynge the Leape yeres, that the .xxv. daie of February, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalmes nor Lesson: but the same Psalmes and Lessons, whiche be saied the firste daie, shall also serue for the seconde daie.

Also, wheresoener the begynnynge of any Lesson, Epistle or Gospel is not exprest, there ye must begin at the begynnynge of the chapter.

And wheresoener is not exprest how farre shalbe redde, there shall you reade to the ende of the chapter.

Proper Psalmes and

Lessons for diuerse feastes and daies,
 at Moynng and Euenyng praier.

On Christemas Blame. xix. } The first Lesson. Esay. ix.
 date at moynng Blame. xlv. } The. ii. lesson. Luk. ii. vnto
 praier. Blame. lxxxv } And vnto me a good will.

At Euenyng } The first Lesson. Esa. vii.
 praier. } God spake ones again to
 Psal. lxxxix. } Achaz. xc. vnto the ende.
 Blame. C. x. } The second lesson. Tit. iii.
 Psal. C. xxxii. } The kindnes and loue. xc.
 vnto foolish questions.

On saint Ste- } The seconde Lesson. Actes. vi. and. vii.
 phes day, at moynng } Stephen full of faith and power, vnto. And
 praier. } when fourtie yerres ware. xc.

At Euenyng } The seconde Lesson. Actes. vii. And when
 praier. } fourtie yerres ware expired, there appered
 vnto Moyses. xc. vnto Stephen full of the
 holy Gholte.

On saint Ihon } The second Lesson. Apocalips. i the whole
 the Euangelistes } chapiter.
 daie, at moynng }
 praier. }

At Euenyng } The seconde Lesson. Apocalips. xxii.
 praier. }

On the Innocē- } The first Lesson. Jeremie. xxxi. vnto More-
 tes daie, at moynng } ouer I heard Ephraim.
 praier. }

On the Cir- } The first Lesson. Genesis. xvi.
 cumcisiō daie, at } The second Lesson. Roma. ii.
 moynng praier. }

At Euenyng } The. i. lesson. Deut. x. And now Israel. xc.
 praier. } The seconde Lesson. Collos. ii.

On the Epipha- } The first Lesson. Esay. lx.

Proper Psalmes and Lessons.

nie, at moynynge The seconde Lesson. Luke. iiii. And it for-
praier. tuned. &c.

At Euenynge The first Lesson. Esay. xlix.
praier. The second Lesson. Ihon. ii. After this he
went doune to Capernaum.

On wedensdaie
befoze Easter, at The first Lesson. Osee. xiii. xiiii.
Euenynge praier

On Thursdaye
befoze Easter, at The first Lesson. Daniel. ix.
moynynge praier.

At Euenynge The first Lesson. Jeremie. xxxi.
praier.

On Good Fri-
daie, at moynynge The first Lesson. Genesis. xxi.
praier.

At Euenynge The first Lesson. Esay. liii.
praier.

On Easter euen
at Moynynge The first Lesson. zachary. ix.
praier.

On Easter daie, Psalme. ii. } The first lesson. Exodi. xxi.
at Moynynge Psalme. lvi. } The seconde lesson. Ro. vi.
praier. Psalme. C. xi.

At Euenynge Psalm. C. xiii. }
praier. Psal. C. xiiii. } The secod lesson. Actes. ii.
Psal. C. xviii. }

On Mondaye in
Easter wieke, at The second Lesson. Math. xxviii.
moynynge praier.

At Euenynge The seconde Lesson. Actes. iii.
praier.

On Tuisdaie in
Easter wieke, at The seconde Lesson. Luke. xxiii. vnto, And
moynynge praier, behold twoo of them.

At

Proper Psalmes and Lessons.

At Euenyng
praier. The seconde Lesson. i. Corin. xv.

On the Ascenci-
on daie, at Mo-
nyng praier. Psalm. viii.
Psalm. xv. } The. ii. lesson. Ihon. xiiii.
Psalm. xxi. }

At Euenyng
praier. Psalm. xxiiii.
Psalm. lxxviii. } The. ii. Lesson. Ephe. iiii.
Psalm. Cxiii. }

On whitsondaie
at Moynyng
praier. Psalm. xlviii. } The second Lesson. Act. x.
Psalm. xlvii. } Then Peter opened his &c.

At Euenyng
praier. Psalm. Ciiii. } The second lesson. Act. xix
Psalm. C. xlv. } It fortunied when Apollo
went to Corinthū. &c. vnto
After these thynges.

On Trinitie
sondaie, at mo-
nyng praier. The first Lesson. Gene. xlviii.
The seconde Lesson. Math. iii.

Conuerſion of
ſainct Paule, at
moynyng praier. The seconde Lesson. Actes. xxii. vnto Thei
heard hym.

At Euenyng
praier. The seconde lesson. Actes. xxvi.

Sainct Barna-
bies day, at mo-
nyng praier. The seconde lesson. Actes. xiiii.

At Euenyng
praier. The second lesson. Actes. xv. vnto. After cer-
tain daies.

Sainct Ihon
baptistes daie, at
moynyng praier. The first lesson. Malachi. iii.
The seconde lesson. Math. iii.

At Euenyng
praier. The first lesson. Malach. iiii.
The seconde lesson. Math. xiiii. vnto when
Jesus heard.

Sainct

Proper Psalmes and Lessons.

Saint Peters
daie. at moynynge
praier.

The seconde lesson. Actes. iiii.

At Euenynge
praier.

The seconde lesson. Actes. iiii.

All saintes daie
at Moynynge
praier.

The firste Lesson. Sapient. iiii. vnto Blessed
is rather the barrain.

The second Lesson. Hebre. xi. xii. Saintes
by faith subdued, vnto If you endure cha-
stisynge.

At Euenynge
praier.

The first lesson. Sapience. v. vnto his Ielo-
sie also.

The seconde Lesson. Apocalips. xix. vnto
And I sawe an Angell stande.

An Almanack

for .xix. yeres.

After Date.	Dominical letter.	The Cycle of the Sonne.	The Epacte.	The Day of the month.	The yere of our lord.
	B			iiii.	M.D.lx.
xxv. April.		iiii.	iii.	iii.	M.D.lxi.
ii. April.	A.	iii.	ii.	ii.	M.D.lxii.
xxv. Marche.		xxvi.	xxv.	xxvi.	M.D.lxiii.
iiii. April.	F.	xxv.	xxiv.	xxv.	M.D.lxiv.
v. April.	E.	xxiv.	xxiii.	xxiv.	M.D.lxv.
xxvi. April.		xxiii.	xxii.	xxiii.	M.D.lxvi.
x. April.	D.	xxii.	xxi.	xxii.	M.D.lxvii.
xxvi. Marche.		xxi.	xx.	xxi.	M.D.lxviii.
viii. April.	G.	xx.	xix.	xx.	M.D.lxix.
vi. April.	F.	xix.	xviii.	xix.	M.D.lxx.
		xviii.	xvii.	xviii.	M.D.lxxi.
		xvii.	xvi.	xvii.	M.D.lxxii.
		xvi.	xv.	xvi.	M.D.lxxiii.
		xv.	xiiii.	xv.	M.D.lxxiiii.
		xiiii.	xiii.	xiiii.	M.D.lxxv.
		xiii.	xii.	xiii.	M.D.lxxvi.
		xii.	xi.	xii.	M.D.lxxvii.
		xi.	x.	xi.	M.D.lxxviii.
		x.	ix.	x.	M.D.lxxix.
		ix.	viii.	ix.	M.D.lxxx.
		viii.	vii.	viii.	M.D.lxxxi.
		vii.	vi.	vii.	M.D.lxxxii.
		vi.	v.	vi.	M.D.lxxxiii.
		v.	iiii.	v.	M.D.lxxxiiii.
		iiii.	iii.	iiii.	M.D.lxxxv.
		iii.	ii.	iii.	M.D.lxxxvi.
		ii.	i.	ii.	M.D.lxxxvii.
		i.		i.	M.D.lxxxviii.
					M.D.lxxxix.
					M.D.lxxxx.

January hath. xxxi. daies.

Mornynge praier. Euenynge praier.

Primes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

iii. d. kalenda. <i>Gen. xlii.</i>	i. d. <i>Gen. xlii.</i>	Roma. ii	Deut. i	Collof. ii
b iii. No.	ii	Genes. i	Hath. i	Gene. ii
c iii. No.	iii	ii	iii	ii
d pnd. No.	iiii	b	iii	vi
e <i>Genes.</i>	v	vii	iiii	vii
f vii. Id. <i>Genes.</i>	vi	Esay. ii	Luke. iii	Esay. xlii
g vii. Id.	vii	Genes. i	Hath. v	Gene. ii
h vi. Id.	viii	iii	vi	iiii
i b b. Id.	ix	iiii	vii	rb
j c iii. Id.	x	v	viii	vii
k d iii. Id. <i>Genes.</i>	xi	vi	ix	ix
l e pnd. Id.	xii	vii	x	x
m f <i>Genes.</i>	xiii	viii	xi	xiii
n g xii. kl. february.	xiiii	ix	xii	xv
o A xiii. kl.	xv	x	xiii	xvi
p b xiii. kl. <i>Genes.</i>	xvi	xi	xiiii	xvii
q c xiii. kl.	xvii	xii	xv	xviii
r d xv. kl.	xviii	xiii	xvi	xix
s e xiii. kl.	xix	xiiii	xvii	xx
t f xiii. kl.	xx	xv	xviii	xxi
u g xiii. kl.	xxi	xvi	xix	xxii
v A xii. kl.	xxii	xvii	xx	xxiii
w b x. kl.	xxiii	xviii	xxi	xxiv
x c ix. kl.	xxiiii	xix	xxii	xxv
y d viii. kl. Con. Paule.	xxv	xx	xxiii	xxvi
z e vii. kl.	xxvi	xxi	xxiiii	xxvii
abu f vi. kl.	xxvii	xxii	xxv	xxviii
ai g v. kl.	xxviii	xxiii	xxvi	xxix
A iiii. kl.	xxix	xxiiii	xxvii	xxx
aii b iii. kl.	xxx	xxv	xxviii	xxxi
aii c pnd. kl.	i	xxvi	xxix	xxxii

February hath. xxviii. daies

		Mornyng praier.		Euenyng praier.	
		Praymes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d. <i>Jan. 1.</i>	Exod. i.	Exod. i.	Exod. i.	i. Cor. xii.	
e. <i>Jan. 2.</i>	Exod. ii.	Exod. ii.	Exod. ii.	Exod. ii.	
f. <i>Jan. 3.</i>	Exod. iii.	Exod. iii.	Exod. iii.	Exod. iii.	
g. <i>Jan. 4.</i>	Exod. iv.	Exod. iv.	Exod. iv.	Exod. iv.	
<i>Jan. 5.</i>	Exod. v.	Exod. v.	Exod. v.	Exod. v.	
h. <i>Jan. 6.</i>	Exod. vi.	Exod. vi.	Exod. vi.	Exod. vi.	
i. <i>Jan. 7.</i>	Exod. vii.	Exod. vii.	Exod. vii.	Exod. vii.	
j. <i>Jan. 8.</i>	Exod. viii.	Exod. viii.	Exod. viii.	Exod. viii.	
k. <i>Jan. 9.</i>	Exod. ix.	Exod. ix.	Exod. ix.	Exod. ix.	
l. <i>Jan. 10.</i>	Exod. x.	Exod. x.	Exod. x.	Exod. x.	
m. <i>Jan. 11.</i>	Exod. xi.	Exod. xi.	Exod. xi.	Exod. xi.	
n. <i>Jan. 12.</i>	Exod. xii.	Exod. xii.	Exod. xii.	Exod. xii.	
o. <i>Jan. 13.</i>	Exod. xiii.	Exod. xiii.	Exod. xiii.	Exod. xiii.	
p. <i>Jan. 14.</i>	Exod. xiiii.	Exod. xiiii.	Exod. xiiii.	Exod. xiiii.	
q. <i>Jan. 15.</i>	Exod. xv.	Exod. xv.	Exod. xv.	Exod. xv.	
r. <i>Jan. 16.</i>	Exod. xvi.	Exod. xvi.	Exod. xvi.	Exod. xvi.	
s. <i>Jan. 17.</i>	Exod. xvii.	Exod. xvii.	Exod. xvii.	Exod. xvii.	
t. <i>Jan. 18.</i>	Exod. xviii.	Exod. xviii.	Exod. xviii.	Exod. xviii.	
u. <i>Jan. 19.</i>	Exod. xix.	Exod. xix.	Exod. xix.	Exod. xix.	
v. <i>Jan. 20.</i>	Exod. xx.	Exod. xx.	Exod. xx.	Exod. xx.	
w. <i>Jan. 21.</i>	Exod. xxi.	Exod. xxi.	Exod. xxi.	Exod. xxi.	
x. <i>Jan. 22.</i>	Exod. xxii.	Exod. xxii.	Exod. xxii.	Exod. xxii.	
y. <i>Jan. 23.</i>	Exod. xxiii.	Exod. xxiii.	Exod. xxiii.	Exod. xxiii.	
z. <i>Jan. 24.</i>	Exod. xxiiii.	Exod. xxiiii.	Exod. xxiiii.	Exod. xxiiii.	
a. <i>Jan. 25.</i>	Exod. xxv.	Exod. xxv.	Exod. xxv.	Exod. xxv.	
b. <i>Jan. 26.</i>	Exod. xxvi.	Exod. xxvi.	Exod. xxvi.	Exod. xxvi.	
c. <i>Jan. 27.</i>	Exod. xxvii.	Exod. xxvii.	Exod. xxvii.	Exod. xxvii.	
d. <i>Jan. 28.</i>	Exod. xxviii.	Exod. xxviii.	Exod. xxviii.	Exod. xxviii.	
e. <i>Jan. 29.</i>	Exod. xxix.	Exod. xxix.	Exod. xxix.	Exod. xxix.	
f. <i>Jan. 30.</i>	Exod. xxx.	Exod. xxx.	Exod. xxx.	Exod. xxx.	
g. <i>Jan. 31.</i>	Exod. xxxi.	Exod. xxxi.	Exod. xxxi.	Exod. xxxi.	
h. <i>Jan. 1.</i>	Exod. xxxii.	Exod. xxxii.	Exod. xxxii.	Exod. xxxii.	
i. <i>Jan. 2.</i>	Exod. xxxiii.	Exod. xxxiii.	Exod. xxxiii.	Exod. xxxiii.	
j. <i>Jan. 3.</i>	Exod. xxxiiii.	Exod. xxxiiii.	Exod. xxxiiii.	Exod. xxxiiii.	
k. <i>Jan. 4.</i>	Exod. xxxv.	Exod. xxxv.	Exod. xxxv.	Exod. xxxv.	
l. <i>Jan. 5.</i>	Exod. xxxvi.	Exod. xxxvi.	Exod. xxxvi.	Exod. xxxvi.	
m. <i>Jan. 6.</i>	Exod. xxxvii.	Exod. xxxvii.	Exod. xxxvii.	Exod. xxxvii.	
n. <i>Jan. 7.</i>	Exod. xxxviii.	Exod. xxxviii.	Exod. xxxviii.	Exod. xxxviii.	
o. <i>Jan. 8.</i>	Exod. xxxix.	Exod. xxxix.	Exod. xxxix.	Exod. xxxix.	
p. <i>Jan. 9.</i>	Exod. xl.	Exod. xl.	Exod. xl.	Exod. xl.	
q. <i>Jan. 10.</i>	Exod. xli.	Exod. xli.	Exod. xli.	Exod. xli.	
r. <i>Jan. 11.</i>	Exod. xlii.	Exod. xlii.	Exod. xlii.	Exod. xlii.	
s. <i>Jan. 12.</i>	Exod. xliii.	Exod. xliii.	Exod. xliii.	Exod. xliii.	
t. <i>Jan. 13.</i>	Exod. xliiii.	Exod. xliiii.	Exod. xliiii.	Exod. xliiii.	
u. <i>Jan. 14.</i>	Exod. xlv.	Exod. xlv.	Exod. xlv.	Exod. xlv.	
v. <i>Jan. 15.</i>	Exod. xlvi.	Exod. xlvi.	Exod. xlvi.	Exod. xlvi.	
w. <i>Jan. 16.</i>	Exod. xlvii.	Exod. xlvii.	Exod. xlvii.	Exod. xlvii.	
x. <i>Jan. 17.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
y. <i>Jan. 18.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
z. <i>Jan. 19.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
a. <i>Jan. 20.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
b. <i>Jan. 21.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
c. <i>Jan. 22.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
d. <i>Jan. 23.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
e. <i>Jan. 24.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
f. <i>Jan. 25.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
g. <i>Jan. 26.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
h. <i>Jan. 27.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
i. <i>Jan. 28.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
j. <i>Jan. 29.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
k. <i>Jan. 30.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	
l. <i>Jan. 31.</i>	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	Exod. xlviii.	

C Marche hath. xxxi. daies.

Mornyng praier. Euenyng praier.

Calendar.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	d kalend.	xx	Deut. vii	Luke. xii	Deut. viii
	e vi. No.	i	ii	xiii	Ephe. vi
xi	f v. No.	ii	xi	xiiii	Philip. i
	g iiii. No.	iii	xii	xv	ii
xix	A iii. No.	iiii	xv	xvi	iii
viii	b prid. No.	v	xvii	xvii	Collof. i
	c nonas.	vi	xviii	xviii	ii
xvi	d viii. Id.	vii	xix	xix	iii
v	e vii. Id.	viii	xx	xx	iiii
	f vi. Id.	ix	xxi	xxi	i. Thef. i
xiii	g v. Id. Equinoctium.	x	xxii	xxii	ii
ii	A iiii. Id. Sol in ariet.	xi	xxiii	xxiii	iii
	b iiii. Id.	xii	xxiv	xxiv	iiii
x	c prid. Id.	xiii	xxv	xxv	v
	d Idus.	xiiii	Josue. i	ii	Josue. ii
xviii	e xvii. kl. Aprilis.	xv	iii	iii	ii
vii	f xvi. kl.	xvi	iiii	iiii	iii
	g xv. kl.	xvii	v	v	i. Timo. i
xv	A xiiii. kl.	xviii	vi	vi	ii
iiii	b xiii. kl.	xix	vii	vii	iii
	c xii. kl.	xx	viii	viii	v
xii	d xi. kl.	xxi	ix	ix	vi
i	e x. kl.	xxii	x	x	ii. Timo. i
	f ix. kl.	xxiii	xi	xi	ii
x	g viii. kl. Annunciat.	xxiiii	xii	xii	iii
	A vii. kl.	xxv	xiii	xiii	iiii
xvii	b vi. kl.	xxvi	Judic. i	xiiii	Judic. ii
vi	c v. kl.	xxvii	iii	xv	Titus. i
	d iiii. kl.	xxviii	v	xvi	Philom. i
xiiii	e iiii. kl.	xxix	vii	xvii	Hebreo. i
iii	f prid. kl.	xxx	ix	xviii	ii

b.ii.

June hath. xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e kalend.	i	i. Eldz. iiii	Marke. ii	i. Eld. v
ix	f iiii. No.	ii	vi	iii	vi
viii	g iii. No.	iii	vii	iiii	vii
xxvi	a Prid. No.	iiii	viii	v	viii
v	b Ponas.	v	ix	vi	ix
	c viii. Id.	vi	x	vii	x
xiii	d vii. Id.	vii	xi	viii	xi
ii	e vi. Id.	viii	xii	ix	xii
	f v. Id.	ix	xiii	x	xiii
x	g iiii. Id.	x	xiiii	xi	xiiii
	a iiii. Id.	xi	xv	xii	xv
xxviii	b Prid. Id.	xii	xvi	xiii	xvi
vi	c Idus. Sol in Canc	xiii	xvii	xiiii	xvii
	d xviii. kl. Julij.	xiiii	xviii	xv	xviii
xx	e xvii. kl.	xv	xix	xvi	xix
iiii	f xvi. kl.	xvi	xx	xvii	xx
	g xvi. kl. Terme beghn	xvii	xxi	xviii	xxi
xii	a xiiii. kl.	xviii	xxii	xix	xxii
x	b xiii. kl.	xix	xxiii	xx	xxiii
	c xii. kl.	xx	xxiiii	xxi	xxiiii
ii	d xi. kl.	xxi	xxv	xxii	xxv
	e x. kl.	xxii	xxvi	xxiii	xxvi
xxvii	f ix. kl.	xxiii	xxvii	xxiiii	xxvii
vi	g viii. kl. Jhon baptist.	xxiiii	xxviii	xxv	xxviii
	a vii. kl.	xxv	xxix	xxvi	xxix
xviii	b vi. kl.	xxvi	xxx	xxvii	xxx
iiii	c v. kl.	xxvii	xxxi	xxviii	xxxi
	d iiii. kl.	xxviii	xxxii	xxix	xxxii
xi	e iii. kl. S. Peter. ap.	xxix	xxxiii	xxx	xxxiii
	f iiii. kl.	xxx	xxxiiii	xxxi	xxxiiii

July bath. rrr. daies.

Mornyng praier.

Euening praier.

Psalmes.

i. Lesson.

ii. Lesson.

i. Lesson.

ii. Lesson.

xxv. g kalend.	i	Job. xxxv	Luke. xiii	obxxxvii	Philip. i
xxvi. A vi. No.	ii	xxxvii	xiiii	xxviii	ii
b b. No.	iii	xxxix	xb	xl	iii
xxvii. c iii. No.	iiii	xli	xvi	xlii	iiii
d iii. No.	v	Prouer. i	xxvii	Pron. ii	Colloff. i
e Prid. No. Terme ende	vi	iii	xxviii	iiii	ii
xxviii. f Nonas. Dog dates.	vii	b	xli	vi	iii
g viii. Id.	viii	vii	xx	viii	iiii
xxix. A vii. Id.	ix	ix	xxi	xli	i. Tessa. i
b vi. Id.	x	xi	xxii	xlii	ii
c b. Id.	xi	xiii	xxiii	xliii	iii
xxx. d iiii. Id.	xii	xb	xxiiii	xv	iiii
xxxi. e iii. Id.	xiii	xxvii	Ihon. i	xxviii	b
f Prid. Id. Sol in Leo.	xiiii	xix	ii	xx ii. Thess. i	
xxxi. g	xb	xxi	iii	xxii	ii
xxxi. A xvi. kl. Augusti.	xbi	xxiii	iiii	xxiii	iii
b xvi. kl.	xxvii	xxb	v	xxvii	i. Timo. i
xxxi. c xv. kl.	xxviii	xxvii	vi	xxviii	ii. iii
d xiiii. kl.	xix	xxix	vii	xxx	iiii
e xiii. kl.	xx	xxxi	viii	Eccles. i	b
xxxi. f xii. kl.	xxi	Eccles. ii	ix	iii	vi
g xi. kl.	xxii	iiii	x	b ii. Tim. i	
xxxi. A x. kl.	xxiii	vi	xi	vii	ii
xxxi. b ix. kl.	xxiiii	viii	xii	ix	iii
c viii. kl. James apost.	xxv	x	xiii	xi	iiii
xxxi. d vii. kl.	xxvi	xii	xiiii	Jerem. i	Titus. i
xxxi. e vi. kl.	xxvii	Jerem. ii	xb	iii	ii. iii
f b. kl.	xxviii	iiii	xvi	b	Philem. i
xxxi. g iiii. kl.	xxix	vi	xxvii	vii	Hebreo. i
A iiii. kl.	xxx	viii	xxviii	ix	ii
xxxi. b Prid. kl.	xxx	x	xix	xi	iii

b. iiii.

August hath. xxxi. daies.

Mornyng praier.

Evenyng praier.

Psalmes.

i. Lesson.

ii. Lesson.

i. Lesson.

ii. Lesson.

viii e kalend. Lammias.	i	Jer. iiii	Ihon. xx	Jer. xiii	Hebr. iiii
xvi d iiii. No.	ii	xviii	xxi	xv	v
v e iiii. No.	iii	xvi	Actes. i	xviii	vi
xiii f prid. No.	iiii	xviii	ii	xix	vii
ii g Nomas.	v	xx	iii	xxi	viii
x a iiii. Id.	vi	xxii	iiii	xxii	ix
xviii b iiii. Id.	vii	xxiii	v	xxiii	x
vii c vi. Id.	viii	xxv	vi	xxv	xi
xv d vi. Id.	ix	xxvii	vii	xxvii	xii
iiii e vii. Id. S. Laurence	x	xxix	viii	xxix	xiii
xii f vii. Id. Sol in virgo.	xi	xxxi	ix	xxxi	Jacobi. i
i g prid. Id.	xii	xxxi	x	xxxi	ii
xix a Idus.	xiii	xxxi	xi	xxxi	iii
viii b iiii. kl. Septembus.	xiiii	xxxi	xii	xxxi	iiii
xvi c xviii. kl.	xv	kl	xiii	xli	v
v d xvi. kl.	xvi	xlii	xiiii	xlii	i. Peter. i
xiii e xvi. kl.	xvii	xliii	xv	xliii	ii
i f xv. kl.	xviii	xliii	xvi	xliii	iii
xix g xiiii. kl.	xix	xliii	xvii	xliii	iiii
viii a xiii. kl.	xx	ii	xviii	li	v
xvi b xii. kl.	xxi	Lament. i	xix	Lame. ii	ii. Peter. i
v c xi. kl.	xxii	ii	xx	li	iii
xiii d x. kl.	xxiii	iii	xxi	Ezech. ii	iiii
ii e ix. kl. Bartho. Apo.	xxiiii	Ezech. iii	xxii	vi	i. Ihon. i
x f viii. kl.	xxv	vii	xxiii	xii	ii
xviii g vii. kl.	xxvi	viii	xxiiii	xviii	iii
vii a vi. kl.	xxvii	ix	xxv	xxiiii	iiii
xv b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii	v
iiii c iiii. kl.	xxix	x	xxvii	liii	ii. iii. Ihe
xii d iiii. kl.	xxx	xi	xxviii	vi	Jude. i
i e prid. kl.	xxxi	xii	xxix	viii	Roma. i

September hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Plaines.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xxvi	f. Matth.	i	Daniel. ii	Danie. i	Roma. ii
v	g. iii. No.	ii	xi	iii	xii
iiii	a. iii. No.	iii	xii	iiii	xiii
xxv	b. Psal. No.	iiii	Ozee. i	v	Ozee. ii
xxiv	c. Thomas. Dog dates end	v	iii	vi	b. vi
xxiii	d. viii. Id.	vi	iiii	vii	b. vii
xxii	e. vii. Id.	vii	v	viii	x
xxi	f. vi. Id.	viii	vi	ix	xii
xx	g. v. Id.	ix	vii	x	xiii
xix	a. iiii. Id.	x	Joel. i	xi	Joel. ii
xviii	b. iiii. Id.	xi	ii	xii	Amos. i
xvii	c. Psal. Id.	xii	Amos. ii	xiii	iii
xvi	d. Idus.	xiii	iiii	xiiii	b
xv	e. xviii. kl. Octobris.	xiiii	vi	xv	b. vii
xiiii	f. xvi. kl. Solm. Abys.	xv	vii	xvi	ix
xiii	g. xvi. kl.	xvi	Abdias. i	xvii	Jonas. i
xii	a. xv. kl.	xvii	Joas. ii	xviii	iii
xi	b. xiiii. kl.	xviii	Micha. i	xix	Mich. ii
x	c. xiii. kl.	xix	ii	xx	iii
xxvii	d. xii. kl.	xx	v	xxi	vi
xxvi	e. xi. kl. S. Matthew.	xxi	vii	xxii	Naum. i
xxv	f. x. kl.	xxii	Naum. ii	xxiii	iii
xxiv	g. ix. kl.	xxiii	Abacuc. i	xxiiii	Abac. ii
xxiii	a. viii. kl.	xxiiii	iii	xxv	Soph. i
xxii	b. vii. kl.	xxv	Sopho. ii	xxvi	iii
xxi	c. vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
xx	d. v. kl.	xxvii	zachari. i	xxviii	zach. ii
xix	e. iiii. kl.	xxviii	iiii. b. Marke. i	vi	iii
xxviii	f. iiii. kl. S. Michael.	xxix	vii	ii	b. vii
xxvii	g. Psal. kl.	xxx	ix	iii	x

October hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		C		Psalms.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
rb	A. Aaleno.	i	zachari. xi	Mark. iiii	zachari. xi
b	b vi. No.	ii	xiii	b	iiii
c	c v. No.	iii	Malach. i	vi	Malach. ii
d	d iiii. No.	iiii	iii	vii	iiii
e	e iii. No.	v	Toby. i	viii	Toby. ii
f	f prid. No.	vi	iii	ix	v
g	g i. No.	vii	b	x	vi
h	h viii. Id.	viii	vii	xi	viii
i	i vii. Id.	ix	ix	xii	ix
j	j vi. Id.	x	xi	xiii	x
k	k v. Id.	xi	xii	xiiii	xi
l	l iiii. Id.	xii	Judith. i	xv	Judith. ii
m	m iii. Id.	xiii	iii	xvi	iii
n	n prid. Id.	xiiii	b	Luke. di. i	vi
o	o i. No.	xv	vii	di. i	vii
p	p xvi. kl. Nouembz. s.	xvi	ix	ii	x
q	q xvi. kl.	xvii	xi	iii	xi
r	r xv. kl. Luke Euan.	xviii	xii	iiii	xii
s	s xiiii. kl.	xix	xv	v	xvi
t	t xiii. kl.	xx	Sapien. i	vi	Sapi. ii
u	u xii. kl.	xxi	iii	vii	iii
v	v xi. kl.	xxii	v	viii	vi
w	w x. kl.	xxiii	vii	ix	vii
x	x ix. kl.	xxiiii	ix	x	x
y	y viii. kl.	xxv	xi	xi	xii
z	z vii. kl.	xxvi	xii	xii	vii
aa	aa vi. kl.	xxvii	xv	xiii	xvi
ab	ab v. kl.	xxviii	xvii	xiiii	xv
ac	ac iiii. kl.	xxix	ix	xv	iiii
ad	ad iii. kl.	xxx	Eccle. ii	xvi	iii
ae	ae prid. kl.	xxx	iii	xvii	b

November hath. xxx. daies.

Mornyng praier. Euenyng praier.

C Prayers.

		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d. Baucis. All Saints.		Sapient. iii	Heb. xi. xii	Sapi. v	Apoc. xix
e. iiii. No.	ii	Eccl. vi	Luk. xvi	Eccl. vii	Collo. ii
f. v. No.	iii	viii	xix	ix	iii
g. vi. No.	iiii	x	xx	xi	iiii
h. vii. No.	v	xii	xxi	xii	i. Thes. i
i. viii. No.	vi	xiii	xxii	xiii	ii
j. ix. No.	vii	xiv	xxiii	xiiii	iii
k. x. No.	viii	xv	xxiv	xv	iiii
l. xi. No.	ix	xvi	xxv	xvi	v
m. xii. No.	x	xvii	xxvi	xvii	vi
n. xiii. No.	xi	xviii	xxvii	xviii	vii
o. xiiii. No.	xii	xix	xxviii	xix	viii
p. xv. No.	xiii	xx	xxix	xx	ix
q. xvi. No.	xiiii	xxi	xxx	xxi	x
r. xvii. No.	xv	xxii	xxxi	xxii	xi
s. xviii. No.	xvi	xxiii	xxxii	xxiii	xii
t. xix. No.	xvii	xxiv	xxxiii	xxiv	xiii
u. xx. No.	xviii	xxv	xxxiv	xxv	xiiii
v. xxi. No.	xix	xxvi	xxxv	xxvi	xv
w. xxii. No.	xx	xxvii	xxxvi	xxvii	xvi
x. xxiii. No.	xxi	xxviii	xxxvii	xxviii	xvii
y. xxiiii. No.	xxii	xxix	xxxviii	xxix	xviii
z. xxv. No.	xxiii	xxx	xxxix	xxx	xix
a. xxvi. No.	xxiiii	xxxi	xl	xxxi	xx
b. xxvii. No.	xxv	xxxii	xli	xxxii	xxi
c. xxviii. No.	xxvi	xxxiii	xlii	xxxiii	xxii
d. xxix. No.	xxvii	xxxiv	xliii	xxxiv	xxiii
e. xxx. No.	xxviii	xxxv	xliiii	xxxv	xxiiii
f. xxxi. No.	xxix	xxxvi	xlv	xxxvi	xxv
g. xxxii. No.	xxx	xxxvii	xlvi	xxxvii	xxvi
h. xxxiii. No.	xxxi	xxxviii	xlvii	xxxviii	xxvii
i. xxxiiii. No.	xxxii	xxxix	xlviii	xxxix	xxviii
j. xxxv. No.	xxxiii	xl	xlviii	xl	xxix
k. xxxvi. No.	xxxiiii	xli	xlviii	xli	xxx
l. xxxvii. No.	xxxv	xlii	xlviii	xlii	xxxi
m. xxxviii. No.	xxxvi	xliii	xlviii	xliii	xl
n. xxxix. No.	xxxvii	xliiii	xlviii	xliiii	xli
o. xl. No.	xxxviii	xl	xlviii	xl	xlii
p. xli. No.	xxxix	xli	xlviii	xli	xliii
q. xlii. No.	xl	xlii	xlviii	xlii	xliv
r. xliii. No.	xli	xliii	xlviii	xliii	xlv
s. xliiii. No.	xlii	xliiii	xlviii	xliiii	xlvi
t. xlv. No.	xliii	xliv	xlviii	xliv	xlvii
u. xlvi. No.	xliiii	xlv	xlviii	xlv	xlviii
v. xlvii. No.	xliv	xli	xlviii	xli	xlvix
w. xlviii. No.	xlv	xlii	xlviii	xlii	l
x. xlviii. No.	xli	xliii	xlviii	xliii	li
y. xlviii. No.	xlii	xliiii	xlviii	xliiii	lii
z. xlviii. No.	xliii	xliv	xlviii	xliv	liii
a. xlviii. No.	xliiii	xlv	xlviii	xlv	liiii
b. xlviii. No.	xliv	xli	xlviii	xli	lv
c. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
d. xlviii. No.	xli	xliii	xlviii	xliii	lvii
e. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
f. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
g. xlviii. No.	xliv	xli	xlviii	xli	lvi
h. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
i. xlviii. No.	xli	xliii	xlviii	xliii	lviii
j. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
k. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
l. xlviii. No.	xliv	xli	xlviii	xli	lvii
m. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
n. xlviii. No.	xli	xliii	xlviii	xliii	lvix
o. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
p. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
q. xlviii. No.	xliv	xli	xlviii	xli	lviii
r. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
s. xlviii. No.	xli	xliii	xlviii	xliii	lvi
t. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
u. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
v. xlviii. No.	xliv	xli	xlviii	xli	lvix
w. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
x. xlviii. No.	xli	xliii	xlviii	xliii	lvii
y. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
z. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
a. xlviii. No.	xliv	xli	xlviii	xli	lvi
b. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
c. xlviii. No.	xli	xliii	xlviii	xliii	lviii
d. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
e. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
f. xlviii. No.	xliv	xli	xlviii	xli	lvii
g. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
h. xlviii. No.	xli	xliii	xlviii	xliii	lvix
i. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
j. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
k. xlviii. No.	xliv	xli	xlviii	xli	lviii
l. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
m. xlviii. No.	xli	xliii	xlviii	xliii	lvi
n. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
o. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
p. xlviii. No.	xliv	xli	xlviii	xli	lvix
q. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
r. xlviii. No.	xli	xliii	xlviii	xliii	lvii
s. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
t. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
u. xlviii. No.	xliv	xli	xlviii	xli	lvi
v. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
w. xlviii. No.	xli	xliii	xlviii	xliii	lviii
x. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
y. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
z. xlviii. No.	xliv	xli	xlviii	xli	lvii
a. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
b. xlviii. No.	xli	xliii	xlviii	xliii	lvix
c. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
d. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
e. xlviii. No.	xliv	xli	xlviii	xli	lviii
f. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
g. xlviii. No.	xli	xliii	xlviii	xliii	lvi
h. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
i. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
j. xlviii. No.	xliv	xli	xlviii	xli	lvix
k. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
l. xlviii. No.	xli	xliii	xlviii	xliii	lvii
m. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
n. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
o. xlviii. No.	xliv	xli	xlviii	xli	lvi
p. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
q. xlviii. No.	xli	xliii	xlviii	xliii	lviii
r. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
s. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
t. xlviii. No.	xliv	xli	xlviii	xli	lvii
u. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
v. xlviii. No.	xli	xliii	xlviii	xliii	lvix
w. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
x. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
y. xlviii. No.	xliv	xli	xlviii	xli	lviii
z. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
a. xlviii. No.	xli	xliii	xlviii	xliii	lvi
b. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
c. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
d. xlviii. No.	xliv	xli	xlviii	xli	lvix
e. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
f. xlviii. No.	xli	xliii	xlviii	xliii	lvii
g. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
h. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
i. xlviii. No.	xliv	xli	xlviii	xli	lvi
j. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
k. xlviii. No.	xli	xliii	xlviii	xliii	lviii
l. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
m. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
n. xlviii. No.	xliv	xli	xlviii	xli	lvii
o. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
p. xlviii. No.	xli	xliii	xlviii	xliii	lvix
q. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
r. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
s. xlviii. No.	xliv	xli	xlviii	xli	lviii
t. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
u. xlviii. No.	xli	xliii	xlviii	xliii	lvi
v. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
w. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
x. xlviii. No.	xliv	xli	xlviii	xli	lvix
y. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
z. xlviii. No.	xli	xliii	xlviii	xliii	lvii
a. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
b. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
c. xlviii. No.	xliv	xli	xlviii	xli	lvi
d. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
e. xlviii. No.	xli	xliii	xlviii	xliii	lviii
f. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
g. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
h. xlviii. No.	xliv	xli	xlviii	xli	lvii
i. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
j. xlviii. No.	xli	xliii	xlviii	xliii	lvix
k. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
l. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
m. xlviii. No.	xliv	xli	xlviii	xli	lviii
n. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
o. xlviii. No.	xli	xliii	xlviii	xliii	lvi
p. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
q. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
r. xlviii. No.	xliv	xli	xlviii	xli	lvix
s. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
t. xlviii. No.	xli	xliii	xlviii	xliii	lvii
u. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
v. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
w. xlviii. No.	xliv	xli	xlviii	xli	lvi
x. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
y. xlviii. No.	xli	xliii	xlviii	xliii	lviii
z. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
a. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
b. xlviii. No.	xliv	xli	xlviii	xli	lvii
c. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
d. xlviii. No.	xli	xliii	xlviii	xliii	lvix
e. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
f. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
g. xlviii. No.	xliv	xli	xlviii	xli	lviii
h. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
i. xlviii. No.	xli	xliii	xlviii	xliii	lvi
j. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
k. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
l. xlviii. No.	xliv	xli	xlviii	xli	lvix
m. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
n. xlviii. No.	xli	xliii	xlviii	xliii	lvii
o. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
p. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
q. xlviii. No.	xliv	xli	xlviii	xli	lvi
r. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
s. xlviii. No.	xli	xliii	xlviii	xliii	lviii
t. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
u. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
v. xlviii. No.	xliv	xli	xlviii	xli	lvii
w. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
x. xlviii. No.	xli	xliii	xlviii	xliii	lvix
y. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
z. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
a. xlviii. No.	xliv	xli	xlviii	xli	lviii
b. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
c. xlviii. No.	xli	xliii	xlviii	xliii	lvi
d. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii
e. xlviii. No.	xliiii	xliv	xlviii	xliv	lviii
f. xlviii. No.	xliv	xli	xlviii	xli	lvix
g. xlviii. No.	xlv	xlii	xlviii	xlii	lvi
h. xlviii. No.	xli	xliii	xlviii	xliii	lvii
i. xlviii. No.	xlii	xliiii	xlviii	xliiii	lviii
j. xlviii. No.	xliiii	xliv	xlviii	xliv	lvix
k. xlviii. No.	xliv	xli	xlviii	xli	lvi
l. xlviii. No.	xlv	xlii	xlviii	xlii	lvii
m. xlviii. No.	xli	xliii	xlviii	xliii	lviii
n. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvix
o. xlviii. No.	xliiii	xliv	xlviii	xliv	lvi
p. xlviii. No.	xliv	xli	xlviii	xli	lvii
q. xlviii. No.	xlv	xlii	xlviii	xlii	lviii
r. xlviii. No.	xli	xliii	xlviii	xliii	lvix
s. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvi
t. xlviii. No.	xliiii	xliv	xlviii	xliv	lvii
u. xlviii. No.	xliv	xli	xlviii	xli	lviii
v. xlviii. No.	xlv	xlii	xlviii	xlii	lvix
w. xlviii. No.	xli	xliii	xlviii	xliii	lvi
x. xlviii. No.	xlii	xliiii	xlviii	xliiii	lvii

December hath. xxi. daies.

Mornynge praier.		Euenynge praier.	
Psalmes.			
	i. Lesson.	ii. Lesson.	i. Lesson ii. Lesson
f. Kalendar.	i	Esay. vii	Actes. ii
g. iii. No.	ii	ix	iii
a. iii. No.	iii	xi	iiii
b. Prid. No.	iiii	xiii	v
c. Trinas.	v	xv	vi
d. vi. No.	vi	xvii	viii
e. vi. No.	vii	xix	ix
f. vi. No.	viii	xxi	x
g. vi. No.	ix	xxiii	xi
a. iii. No.	x	xxv	xii
b. iii. No.	xi	xxvii	xiii
c. Prid. No.	xii	xxix	xiv
d. Trinas.	xiii	xxxi	xv
e. ix. kl. Januari.	xiiii	xxxiii	xvi
f. xviii. kl.	xv	xxxv	xvii
g. xviii. kl.	xvi	xxxvii	xviii
a. xvi. kl.	xvii	xxxix	xix
b. xvi. kl.	xviii	xl	xx
c. xiiii. kl.	xix	li	xxi
d. xiiii. kl.	xx	lii	xxii
e. xiii. kl. Thomas Ap.	xxi	liii	xxiii
f. xii. kl.	xxii	liiii	xxiv
g. xii. kl.	xxiii	lv	xxv
a. x. kl.	xxiiii	lvi	xxvi
b. xviii. kl. Christmas.	xxv	lvii	xxvii
c. xviii. kl. Stephen.	xxvi	lviii	xxviii
d. xvi. kl. Thon.	xxvii	lviii	xxviii
e. xvi. kl. Innocent.	xxviii	lxi	xxix
f. xiii. kl.	xxix	lxii	xxx
g. xiii. kl.	xxx	lxiii	xxxi
a. Prid. kl.	xxxi	lxiv	xxxii

An Acte for the vnifor-

mitie of common praiſer, and adminiſtrati-
on of the Sacramentes.



Here, there hath bene a serie
Godlye order sette furthe, by
aucthoritie of Parlaime, for
common praiſer, and adminiſ-
tration of the ſacramentes, to
be vſed in the mother tongue,
within this Church of En-
glande, agreeable to the worde
of GOD, and the primatiue
Church, very comfortable to
all good people, deſirynge to

line in Chriſten conuerſation, and moſt profitable to the
ſtate of this realme, vpon the which, the mercie fauour,
and bleſſing of almighty god, is in no wiſe ſo redily, and
plentiuouſly powred, as by common praiſers, due vſing of
the Sacramentes, and often preaching of the Goſpelle,
with the deuotion of the hearers: And yet this notwith-
ſtandynge, a great number of people, in diuers partes of
this realme, folowynge ther owne ſenſualitie, and liuing
either without knowlege, or due feare of god, do wilful-
ly, and dāpnably, before almighty God, abſteine, and re-
fuſe, to come to their Pariſhe Churches, and other pla-
ces, where common praiſer, adminiſtration of the ſacra-
mentes, and preaching of the word of god, is vſed, vpon
the Sondaies, & other daies, ordeined to be holy daies.

For reformation herof, be it enacted by the Kyng our
ſouereigne Lorde, with the aſſente of the lordes and com-
mons, in this preſente Parlaime aſſembled, and by the
aucthoritie of the ſame, that from and after the feaſte of
all Sainctes next comynge, all and euery perſone, and
perſones, inhabityng within this Realme, or any other
the kinges maiesties dominions, ſhal diligently & faith-
fully, hauynge no lawfull or reaſonable excuſe to be abſent
endeuour themſelues to reſorte to their Pariſh Church

or Chapell accustomed, or vpon reasonable let therof, to some vsual place, where common praier and such Seruice of God shalbe vsed in such tyme of let, vpon euerye Sondaye, and other daies, ordeined, and vsed to be kepte as holy daies, and then, and there, to abide, orderly, and soberly, durynge the tyme of the commune praier, preachinges, or other Seruice of GOD, there to be vsed, and ministred, vpon payne of punishmente, by the Censures of the Church.

And for the due execution hereof, the Kinges most excellent maiesty, the lordes Temporal, & all the commons in this present Parliamente assembled, doeth in Goddes name, earnestly require, and charge, all tharchebishoppes, Bishoppes, and other Ordenaries, that they shall endeuour themselves to the vitermost of their knowledges, that the due and true execution herof may be hadde throughout their Diocesses, and charges, as they wille answer before God, for such euell, and plagues, wherewith almighty God, may iustly punishe hys people, for neglectinge this good and wholsome Lawe.

And for their aucthoritie in this behalfe, be it further likewise enacted by th aucthoritie aforesaid, that al and singuler thesame Archebishoppes, Bishoppes, and all other their officers, exercisynge Ecclesiastical iurisdiction, aswel in place exempt, as not exēpt, within their diocesses, shall haue ful power and aucthoritie, by this Acte to refovrme, correct, and punishe, by censures of the church, al and singuler persons, whiche shal offende within any their iurisdiccions, or Diocesses, after thesaide feast of al Sainctes, next cōming, against this acte & statute, any other Lawe, statute, priuilege, libertye, or prouision hertofore made, had, or suffred to the contrarie, notwithstanding.

And because there hath arisen in the vse, and exercise of the foresaide common Seruice in the Church, hertofore settfurth, diuers doubt, for the fashyon & maner of the ministratio of thesame, rather by the curiositie of the minister, and mistakers, then of any other worthy cause ther-

therfore aswel for the more plaine and manifest explanation hereof, as for the more perfection of thesaid order of common Seruice, in some places wher it is necessary to make thesame prayer and fashion of Seruice more earnest and fitte, to stirre christian people to the true honouring of almighty God: The kynges most excellent maiesty, with thassent of the Lordes, and commons in thys present parliament assembled and by thauuthoritie of the same, hath caused the foresaide order of common seruice, entituled, The boke of commō praier. to be faithfully, & godly perused, explained, & made fully perfect, & by the foresaid authoritie, hath annexed & ioined it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischoppes, bishoppes priestes, & Deacons, to be of like force, aucthoritie, & value as thesame like foresaid boke entituled the boke of common praier was before, & to be accepted, receiued, vled, & esteemed, in like sorte & maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parliament made in the seconde yere of the kinges Maiesties reigne, was ordeined, limited, expressed, and appointed for the vniformitie of Seruice, and administration of the Sacramentes thoroughout the realme, vpon suche seuerall paines, as in the saide acte of Parliament is expressed. And thesaide former acte to stande in ful force, and strength, to all ententes, and constructions, and to be applied, practised, and put in vze, to, and for the establishyng of the boke of common praier, nowe explained, and herunto annexed & also thesaid forme of making of Archebischoppes, bishoppes, priestes, and Deacons, hereunto annexed, as it was for the former boke. ¶ And by thauuthoritie aforesaid it is now further enacted, that if any maner of person, or persons, inhabityng, & beyng, within this Realme, or any other the kynges maiesties dominions, shal after the saide feast of all Sainctes, willingly, & wittingly, heare, and be presente at any other manner, or fourme of common praier, of administration of the sacramētes, of ma-

An Acte for the uniformitie of common praier.

king of ministers in the churches, or of any other rites
contained in the booke annexed to this acte, the is mentioned
a sett furth in the said booke, or that is contrary to the forme
of sondre provisions, and exceptions, contained in the
foresaide former statute, and shalbe therof convicted, ac-
cording to the lawes of this Realme, before the Justices
of Assise, Justices of Oyer, and Determiner, Justices of
peace in their Sessions, or any of them, by the verdict of
xii. men, or by his, or their owne confession, or otherwise,
shal for the first offence suffer emprisonment, for sixe mo-
nethes, without baile, or mainprise, & for the seconde of-
fence, beyng lyke wise convicted, (as is aboue saide,) em-
prisonment for one whole yere, and for the thirde offence,
in like maner, emprisonment durynge his, or their lives.
And for the more knowledge to be giuen hereof, and
better obseruation of this Lawe: Be it enacted by the
aucthoritie aforesaid, that al and singuler Curates shal
bypon one Sondaye euery quarter of the yere, durynge
one whole yere, next folowing the foresaide feast of all
Saintes, next commynge, reade this present Acte in the
churche, at the time of the most assembly, & likewise once
in euery yere folowing, at the same time, declaring vnto
the people, by the aucthoritie of the Scripture, howe the
mercy and goodnes of God, hath in al ages bene shewed
to hys people, in their necessities, and extremities, by
meanes of hartie, and faithfull praiers, made to al-
mighty God, especially where people be gathe-
red together, with one faith and minde,
to offer by their hartes by prayer,
as the beste Sacrifices that
Christian menne canne
peilde.

The Ordre where Mornyng and Euenyng praier shalbe vled and saide.

The Mornyng and Euenyng praier shalbe vled in such place of the churche, chapell, or chauncell, and the minister shall so turne him, as the people may best here. And if there be any controuersie therein the matter shalbe referred to the Ordinarie, and he, or his deputie shall appointe the place, & the chauncels shal remaine as they haue done in tymes past.

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in his ministracion, shall vse neither Albe, Vestiment, nor Cope: but beyng Archebischoppe, or Bischoppe, he shall haue & weare a rochet, and being a Priest, or Deacon, he shall haue and weare a surplus onely.

An ordre for Mornyng praier, daily thzough the yere.

At the begynnyng bothe of Mornyng praier, and likewise of Euenyng prayer, the Minister shall rede with a loude voice some one of these sentences of the Scriptures that folowe. And then he shall saye that, whiche is wrytten afre thesaide sentences.



What tyme soeuer a synner dothe repente him of his sinne, from the botome of his harte, I wil put al his wickednes out of my remembraunce saith the lord. Eze. xviii

I doe knowe mine awne wickednes, Psalm. li.
and my synne is alwaies against me.

Turne thy face awaye from our synnes (O lord) and blotte out all our offences. Psalm. li.

A sorrowful spirite, is a sacrifice to God, despise not (O Lord) humble and contrite hartes. Psalm. li.

Rende your hartes, and not your garmentes, & turne to the Lord your God, because he is gentle and merciful, he is pacient and of muche mercie, & suche a one that is loy for your afflictions. Ioel. ii

To the, O Lord God belongeth mercie and forgiveness, for we haue gone away from the, and haue not hardened. Daniel. ix
A. l. kened

kened to thy voice, whereby we myght walke in thy lawes, whiche thou hast appointed.

Iere, ij. Correcte vs, O Lorde, and yet in thy iudgement, not in thy furie, lest we shoulde be consumed and brought to nothyng.

Math, iij. Amende your liues, for the kyngdome of GOD is at hande.

Luke, xv. I will go to my father, and saye to him, father I haue sinned against heauen, and againste the, I am no more worthy to be called thy sonne.

Psal, cxliij. Entre not into iudgement with thy seruantes, O Lorde, for no fleshe is rightuous in thy sight.

1. Ihon, i. If we saie that we haue no synne, we deceiue our selues and there is no truthe in vs.



Deerly beloued Brethren, the Scripture moueth vs in sondry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble, nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent and obedient harte, to thende that we maye obtaine forgeuenes of thesame by his infinitie goodnesse and mercie. And although we ought at all tymes, humbly to knowlege our synnes before GOD, yet ought we moste chiefly so to doe, when we assemble and mete togue ther, to rendre thanks for the greate benefites that we haue receiued at his handes, to sette furth his moste worthy praise, to heare his moste holy worde, & to aske those thynges, whiche be requisite & necessarie, aswell for the bodie as the soule. wherfore I praye and beseeche you, as many as be here presente, to accompany me with a pure harte and humble voice, vnto the throne of the heauenly grace, sayeng aftr me.

A generall confession, to be saide of the whole congregation aftr the minister knelyng.

Almigh



Almightie and moste merciful father, we haue erred, and strayed from thy waies, like lost shepe. We haue folowed to muche the deuises and desires of our owne hartes. We haue offended against thy holy lawes. We haue left vndone those thinges whiche we oughte to haue done, and we haue done those thinges whiche we oughte not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offendours. Spare thou them O God, whiche confesse their faultes. Restore thou them that be penitent, accordyng to thy promises declared vnto mankynde, in Christe Iesu our Lorde. And graunte O moste mercifull father, for his sake, that we may hereafter liue a godly, rightuous, and sobre life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the minister alone.

Almightie God, the father of our lorde Iesus Christ whiche desireth not the death of a sinner, but rather that he may turne from his wickednesse, and liue, and hath geuen power and commaundement to his ministers, to declare and pronounce to his people beyng penitent, the absolution and remission of their synnes, he pardoneth and absolueth all them whiche truly repent, and vnfeinedly beleue his holy Gospel. Wherfore we beseeche him to graunte vs true repentaunce, and his holy spirite, that those thynges maye please him, whiche we doe at this present, and that the rest of our life hereafter may be pure and holy: so that at the last we may come to his eternall ioye, through Iesus Christe our lorde.

The people shall aunswere. Amen.

Then shall the Minister beginne the Lordes praier with a loude voice.



Our Father whiche arte in heauen, hallowed be thy name. Thy kyngdō come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly breade. And forgiue vs our trespasses, as we forgyue them that trespass against vs. And lead vs
A.ii. not

Mornyng praier.

not into temptacion. But deliuer vs from euill, Amen.

Then likewyse he shall saye.

O Lorde open thou our lippes.

Answer.

And our mouthe shall shewe furth thy praise.

Priest.

O God make spede to saue vs.

Answer.

O Lorde make haste to helpe vs.

Priest.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginnyng, is now, and euer shall be: worlde without ende, Amen.

Prayse ye the Lorde.

Then shall he saye, or song this Psalm folowynge.



Come let vs syng vnto the lorde: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes gyuing: and shewe our self gladd in him with Psalmes.

For the Lorde is a great God: and a greate Kyng, aboue all Goddes.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The Sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worshyppe and fall doune: and knele before the lorde our maker.

For he is the lorde our God: and we are the people of his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, harden not your hartes: as in the prouocation, and as in the daie of temptacion in the wildernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeres long was I greued with this generacio, and saide, it is a people that doe erre in their hartes: for they

they haue not knowen my wayes.

Unto whome I sweare in my wrath: that they shoulde not entre into my reste.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

Then shall folowe certaine Psalmes in order, as they bene appointed in a Table made for that purpose, excepte there be propre Psalmes appointed for that daie. And at the ende of euery Psalme throughout the yere, and likewise in the ende of Benedictus, Benedicite, Magnificat, & Nunc dimittis, shall be repeated.

Glorie be to the father, and to the sonne. &c.

Then shall be redde two Lessons distinctly with a loude voyce that the people may heare. The first of the olde Testament, the seconde of the newe. Like as they be appointed by the Kalender, excepte there be propre Lessons assigned for that daie: the minister that readeth the Lesson, standing and turnyng hym so, as he may best be heard of all suche as be present. And before euery Lesson the minister shall saie thus. The first, second, thirde or fourth Chapter, of Genesis, or Exodus, Mathewe, Marke or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he shall saie.

Here endeth suche a Chapter of suche a Booke.

And (to the ende the people may the better heare) in suche places where they doe syng, there shall the Lessons be song in a plaine tune after the maner of distincte readyng: and likewise the Epistle and Gospell.

After the first Lesson shall folowe. Te Deum laudamus, in English, daily throughe the whole yere.

We praise the, O God, we knowlege the to be the Lorde. Te Deu.
All the earth doeth worshippe the, the Father euerlasting.

To the all Aungelles crie a loude, the heauens and all the powers therein.

To the Cherubin, and Seraphin continually do crie. Holy, holy, holy, Lorde God of Sabbaoth.

Heauen and earth are full of the maiestie of thy glory.

The glorious company of the Apostles praise the.

The goodly fellowship of the Prophetes, praise the.

The noble armie of Martires praise the.

A.iii.

The

Mornyng Praier.

The holy Church throughout all the worlde doeth knowledge the:

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Also the holy Ghoste, the comforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlasting sonne of the father.

When thou tokest vpon the to deliuer man, thou diddest not abhorre the virgines wombe.

When thou haddest ouercome the sharpenes of death thou diddest open the kyngdom of heauen to al beleuers.

Thou sittest on the right hande of God, in the glorie of the father.

We beleue that thou shalt come to be our iudge.

We therfore praie the, helpe thy seruantes whom thou hast redemed with thy precious bloude.

Make them to be nombred with thy saintes, in glory euerlastyng.

O Lorde saue thy people: and blesse thine heritage.

Gouerne them, and lifte them vp for euer.

Day by day we magnifie the.

And we worship thy name euer, worlde without ende.

Touche saue, O Lorde, to kepe vs this daie without synne.

O Lorde haue mercie vpon vs: haue mercie vpon vs.

O Lorde let thy mercy lighten vpon vs: as our truste is in the.

O Lorde in the haue I trusted: let me neuer be confounded.

Or this canticle, Benedicite omnia opera Domini Domino.

O All ye workes of the Lorde, blesse ye the Lorde: praise hym and magnifie him for euer.

O ye Aungelles of the lorde, blesse ye the lorde prayse ye hym and magnifie him for euer.

O ye heauens, blesse ye the Lorde: prayse him & magnifie hym for euer.

O ye waters that be aboute the firmament, blesse ye the

the Lorde: praise him and magnifie him for euer.

O al ye powers of the lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye Sonne & Moone, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye starres of heauen, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye howers and dewe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye wyndes of God, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye fire and heate, blesse ye the lorde: praise hym and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye nyghtes & daies, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye light and darckenes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye lyghtenynges and cloudes, blesse ye the Lorde: praise him and magnifie him for euer.

O let the earth blesse the Lorde: yea, let it prayse hym and magnifie hym for euer.

O ye mountaynes and hilles, blesse ye the lorde: praise him and magnifie him for euer.

O all ye grene thynges vpon the earthe, blesse ye the lorde: praise him and magnifie him for euer.

O ye welles, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Seas and fluddes, blesse ye the Lorde, praise him and magnifie him for euer.

O ye whales, and al that moue in the waters, blesse ye
A. iiii. the

Mornyng Praier.

the lord: prayse him and magnifie hym for euer.

O al ye foules of the ayre, blesse ye the lord, praise him and magnifie him for euer.

O all ye beastes and cattell, blesse ye the lord: prayse him and magnifie him for euer.

O ye childzen of men, blesse ye the lord: praise him and magnifie him for euer.

O let Israel blesse the lord: prayse him and magnifie him for euer.

O ye Priestes of the lord, blesse ye the lord: praise him and magnifie him for euer.

O ye seruantes of the lord, blesse ye the lord, prayse him and magnifie him for euer.

O ye spirites and soules of the rightuous, blesse ye the lord: praise him and magnifie him for euer.

O ye holy and humble men of harte, blesse ye the lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the lord: praise him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning is nowe, and euer. &c.

And after the seconde Lesson, shalbe vsed and sayde

Benedictus, in Englyshe as foloweth.

Benedi-
ctus,



Blessed be the Lorde GOD of Israell: for he hathe visited and redeemed his people.

And hath raised vp a mightie saluaciō for vs: in the house of his seruant Dauid.

As he spake by the mouthe of his holy Prophetes: whiche haue bene sence the worlde began.

That we should be saued from our enemies, and from the handes of all that hate vs.

To perfourme the mercy promised to our forefathers and to remembre his holy couenaunt.

To perfourme the othe, which he sware to our forefather Abraham: that he woulde gyue vs.

That we beyng deliuered out of the handes of our enemies: might serue him without feare.

In

In holinesse and rightuousnesse before him, al the dayes of our life.

And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the lord, to prepare his wayes.

To gyue knowledge of saluacion vnto his people: for the remission of their synnes.

Through the tender mercie of our God: whereby the daie spryng from on hyghe, hath visited vs.

To gyue light to them that litte in darckenes, and in the shadowe of death: & to guide our fiete into the waye of peace.

Glozy be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

C Or the. C. Psalme, Iubilate.



We ioyfull in the Lorde (al ye landes:) serue the Lorde with gladnes, and come before his presence with a song.

We yelure that the Lorde he is God: it is he that hath made vs, & not we our selues, we are his people, and the shepe of his pasture.

O go your way into his gates with thankesgeyng, and into his courtes with prayse: be thankefull vnto him and speake good of his name.

For the Lorde is gracious, his mercie is everlasting: and his truthe endureth from generacion to generacio.

Glozy be to the father. &c. As it was in the. &c.

C Then shalbe sayde the Crede by the Minister and the people standyng.



We beleue in God the Father almightie, maker of heauen and earthe. And in Iesus Christe his onely sonne our Lorde. whiche was conceived by the holy Ghoste, borne of the Virgin Marie. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into helle. The thirde daie he rose againe from the deade. He ascended into

Mornyng praier.

into heauen, and sitteth at the ryght hande of God the Father almightie. From thence he shall come to iudge the quicke and the deade. I beleue in the holy Ghdste. The holy Catholique Church. The comunion of saintes. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

And after that, these praiers folowynge, as well at Euenynge praier, as at Mornyng prayer, al deuoutly knelyng. The minister firste pronouncynge with a loude voice,

The Lorde be with you.

Answer.

And with thy spirite.

The minister.

Let vs prae.

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people: shall saye the Lordes praier in Englyshe, with a loude voice.

Our father whiche. &c.

¶ Then the Minister standing vp shall saie.

O lorde shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluacion.

Priest.

O lorde saue the Kyng.

Answer.

And mercifully heare vs when we call vpon the.

Priest.

Indue thy ministers with rightuousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne enheritaunce.

Priest.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hartes within vs.

Aunswere.

And take not thy holy spirite from vs.

Then shall folowe thre Collectes. The firste of the daye, whiche shalbe thesame that is appointed at the Communion. The seconde for peace, The thirde for grace to liue wel. And the two laste Collectes shal neuer altre, but dayly be sayde at Mornyng praier, throughtout all the yere, as foloweth.

The seconde Collecte for Peace.

God, whiche arte aucthour of peace, and loue of concord, in knowledge of whome standeth our eternall lyfe, whose seruice is perfecte fredome, defende vs thy humble seruantes, in al assaultes of our enemies, that we surely trusting in thy defence, maie not feare the power of any aduersaries, throughe the mighte of Iesu Christe our Lorde. Amen.

The thirde Collecte, for Grace.

Lorde our heauenly father, almightie and euerlastyng God, whiche haste sauely brought vs to the begynnyng of this daie: defende vs in thesame with thy myghtie power, and graunte that this daie we fall into no synne, neither runne into any kinde of daunger, but that al our doinges may be ordred by thy gouernaunce to do alwayes that is ryghtuous in thy sighte: through Iesus Christ our **LORDE**, Amen.

CAn

An Order for Euening

Praier throughout the yere.

The Priest shall saie.

Our father whi he. &c.

¶ Then likewise he shall saie.

O Lorde open thou our lippes.

Answer.

And our mouth shall shewe furth thy praise.

Priest.

O God make speede to saue vs.

Answer.

Lorde make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne, and to the holy
Ghosse.

As it was in the beginnyng, is now, and euer shalbe
worlde without ende. Amen.

Praise ye the Lorde.

¶ Then Psalmes in ordze, as they be appointed in the Table for
Psalmes, excepte there be propre Psalmes appointed for that day
Then a Lesson of the olde Testament, as is appointed likewise in
the kalender, except there be propre Lessons appointed for that day
After that, Magnificat, in Englishe, as foloweth.

Magnifi-
cat,
Luke, i.



My soule doeth magnifie the Lorde.

And my spirite hath reioyced in God
my sauiour.

For he hath regarded the lowelines
of his handmaiden.

For beholde from hencefurth al gene-
rations shall call me blessed.

For he that is myghtie hath magnified me: and holy
is his name.

And

And his mercie is on them that feare hym, through
out all generacions.

He hath shewed strength with his arme, he hath sca-
tered the proude in the imagination of their hartes.

He hath put doune the mightie from their seate: and
hath exalted the humble and meke.

He hath filled the hungrie with good thynges, & the
riche he hath sent empty away.

He remembryng his mercie, hath holpen his seruant
Israel: as he promised to our forefathers, Abraham, &
his seade for ever.

Glorie be to the Father, and to the Sonne, and to the
holie Ghoste.

As it was in the begynnyng, is now, and ever shalbe
worlde without ende, Amen.

Cor the. xcviij. Psalm. Cantate Domino canticum nouum.



Syng vnto the lorde a newe song: for he hath
done marueilous thynges.

With his owne right hande, and with his
holy arme: hath he gotten hym selfe victory.

The lorde declared his saluacio: his righte-
ousnes hath he openly shewed in the sight of the heathē.

He hath remembred his mercy and truth towarde the
house of Israel: and al the endes of the worlde haue sene
the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde all ye lan-
des: syng, reioyce, and geue thanks.

Praise the Lorde vpon the harpe: synge to the harpe
with a Psalm of thankesgeuyng.

With trumpettes also and shawmes: O shewe your
selues ioyful before the Lorde the Kyng.

Lette the Sea make a noise, and al that therin is: the
rounde worlde, and they that dwelle therin.

Lette the floudes clappe their handes, and lette the
hilles be ioyful together before the Lorde: for he is come
to iudge the earth.

With righteousness shall he iudge the worlde: and the

people with equitie.

Glorie be to the Father, and to the Sonne, and to the holie Ghoste.

As it was in the begynnyng, is now, and ever shalbe worlde without ende, Amen.

Then a Lesson of the newe Testament. And after that
(Nunc dimittis) in Englishe, as foloweth.



Orde, now lettest thou thy seruaunt departe in peace: accordyng to thy worde.

For myne eyes haue sene thy saluacion. whiche thou hast prepared: before the face of al people.

To be a light to lighten the Gentiles: and to be the glorie of thy people Israel.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and ever shalbe worlde without ende, Amen.

COz this Psalm. Deus misereatur nostri, in Englishe.



DD be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenaunce, and be merciful vnto vs.

That thy way may be knowne bpō earth: thy sauynge healthe among al nations.

Lette the people praise the O GOD: yea lette all the people prayse the.

O lette the nations reioyce & be gladde, for thou shalt Iudge the folke rightuouly: and gouerne the nations vpon earth.

Lette the people praise the, O God: lette al the people praise the.

Then shal the earth bryng furthe her encrease, & God euen our owne God shal geue vs his blessing.

God shal blesse vs, and al the endes of the worlde shal feare hym.

Glorie be to the Father, and to the Sonne, and to, &c.
As

As it was in the begynnyng, is now, and euer shalbe worlde without ende, Amen.

¶ Then shal folowe the Crede, with other prayers as is before appoynted at Mornyng prayer after Benedictus. And with thre Collectes. First, of the daie, the seconde of peace, thirde for ayde against al perilles, as hereafter foloweth: whiche two last Collectes shalbe dailey said at Euenyng prayer without alteracion.

¶ The seconde Collecte at Euenyng prayer.

God, from whom al holy desires, al good counsailes, and all iust workes doe procede: geue vnto thy seruantes that peace, whiche the worlde cannot geue, that both our hartes may be sette to obey thy commaundementes, and also that by the, we beyng defended from the feare of our enemies, may passe our tyme in reste and quietnes, through the merites of Iesus Christe our sauour, Amen.

¶ The thirde Collecte, for aide against al perilles.

Ighten our darckenes we beseeche the, O Lord and by thy greate mercie defende vs from all perilles, and daungers of this nighte, for the loue of thyne onely sonne our Sauour Iesus Christe, Amen.

¶ In the feastes of Christmas, the Epiphanie, saint Mathie, Easter, Chascencion, Pentecoste, saint Ihon Baptiste, saint James, saint Barthelme, saint Mathewe, saint Symon and Jude, saint Androwe, & Trinite Sondaie: shalbe song, or said innmediatly after Benedictus, this confession of our Christian faith.



Whosoever wilbe saued: before all thynges it is necessary that he holde the Catholicke Faith. Quicumq;
vult saluus,

whiche Faith excepte every one doe kepe holpe and vndefiled: without doubt he shal perishe euerlastyngly.

And the Catholicke Faith is this:
B. ii. that

that we worshippinge one God in Trinitie, and Trinitie in vnitie.

Neither confoundyng the persones, nor deuidyng the substance.

For there is one person of the Father, an other of the Sonne, and an other of the holy Ghoste.

But the Godhede of the Father, of the Sonne, and of the holy Ghoste is alone: the glorie equall, the maiestie coeternal.

Suche as the Father is, suche is the Sonne, and suche is the holy Ghoste.

The Father vncreate, the Sonne vncreate, and the holy Ghoste vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghoste incomprehensible.

The Father eternal, the Sonne eternal: and the holy Ghoste eternal.

And yet they are not thre eternalles: but one eternal.

As also there be not thre incomprehensibles: nor thre vncreated: but one vncreated, and one vncomprehensible.

So likewyse the Father is almighty: the Sonne almighty, and the holy Ghoste almighty.

And yet are they not thre almighties: but one almighty.

So the Father is God, the Sonne is God, and the holy Ghoste is God.

And yet are they not thre Goddes: but one God.

So likewyse the Father is Lorde, the Sonne Lorde: and the holy Ghoste Lorde.

And yet not thre Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by hymselfe to be God, and Lorde.

So are we forbidden by the Catholicke Religion: to say there be thre Goddes, or thre Lordes.

The Father is made of none: neither created, nor begotten.

The

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoste is of the Father: and of the Sonne: neither made, nor created, nor begotten, but procedyng.

So there is one Father, not thre fathers: one Sonne, not thre sonnes: one holy Ghoste, not thre holy ghostes.

And in this Trinitie none is afore, or aftre other, none is greater, nor lesse then another.

But the whole thre persones: be coeternall together and coequal.

So that in all thynges, as is aforesaid: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therfore that wilbe saued: must thus thynke of the Trinitie.

Furthermore, it is necessary to everlastyng saluacion: that he also beleue rightely in the incarnation of our Lorde Jesu Christe.

For the right Faith is, that we beleue and confesse: that our Lorde Jesus Christe, the sonne of God, is God and man.

God of the substaunce of the Father, begotten before the worldes, and man of the substaunce of his mother borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule and humaine fleshe subsistyng.

Equal to the Father, as touchyng his Godhede: and inferiour to the Father, touchyng his manhode.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuersion of the Godhede into fleshe: but by takyng of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so God and man is one Christe.

Who suffred for our saluacion: descended into hel, rose againe the thirde day from the deade.

He ascended into heauen, he sitteth on the right hāde

The Letanie.

of the Father, God almighty, from whence he shal come to iudge the quicke and the deade.

At whose comyng al men shal ryse againe with their bodies: and shall geue accompte for their owne workes.

And they that haue done good, shall go into lyfe everlasting: & they that haue done euil, into everlasting fyre.

This is the Catholicke faith: whiche excepte a man beleue faithfully, he cannot be saued.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shalbe worlde without ende, Amen.

¶ Thus endeth the Ordre of Mornyng and Euenyng praier, through the whole Pere.

Here foloweth the Letanie

to be vled vpon Sondages, wedensdayes, and Fridayes, and at other tymes, when it shalbe commaunded by the Ordenarie.



God the father of heauen: haue mercie vpon vs miserable synners.

God the father of heauen: haue mercie vpon vs miserable synners.

God the sonne, redemer of the worlde: haue mercie vpon vs miserable synners.

God the sonne, redemer of the worlde: haue mercie vpon vs miserable synners.

God the holy Ghoste, procedyng from the father and the sonne: haue mercie vpon vs miserable synners.

God the holy Ghost, procedyng from the father and the sonne haue mercie vpon vs miserable synners.

O holy, blessed, and glorious trinitie, thre persons and one

one God: haue mercy vpon vs miserable sinners.

O holie, blessed, and glorious trinitie, thre persons and one God:
haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of
our forefathers, neither take thou vengeance of our
synnes: spare vs good Lorde, spare thy people whome
thou haste redeemed with thy most precious bloude, and
be not angrie with vs for ever.

Good Lorde deliuer vs.

From al euil and mischief, from synne, from the cras-
tes and assaultes of the deuill, from thy wrath, and from
ouerlastyng dampnation.

Good Lorde deliuer vs.

From all blyndenes of harte, from pride, vaine glory,
and hypocrisie, from enuie, hatred, and malice, and al vn-
charitablenes.

Good Lorde deliuer vs.

From fornication & all other deadly synne, and from
al the deceytes of the worlde, the fleche, and the Deuill.

Good Lorde deliuer vs.

From lightenynges and tempestes, from plague, pe-
stilence, and famine, from battaill and murder, & from
soudaine death.

Good Lorde deliuer vs.

From al sedition and priuie conspiracie, from the ty-
rannie of the Bishop of Rome, and al his detestable enor-
mities, fro al false doctrine and heresy, from hardnes of
harte, & contempte of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy Incarnation, by thy holy
Natiuitie and circumcisiō, by thy baptisme, sayyng and
temptacion.

Good Lorde deliuer vs.

By thyne agonie and bloudie swete, by thy crosse, and
passiō, by thy precious death & burial, by thy glorious re-
surrectiō & ascentiō, & by the comyng of the holy Ghost.

Good Lorde deliuer vs.

In al time of our tribulacion, in al time of our wealth
in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

The Letanie.

We synners doe beseeche the to heare vs (O lord God)
and that it may please the to rule and gouerne thy holy
Churche vniuersally, in the right waie.

We beseeche the to heare vs good Lord.

That it may please the, to kepe Edward the sixth thy
seruaunt our Kyng, and gouernoure.

We beseeche the to heare vs good Lord.

That it may please the to rule his harte in thy faith,
feare, and loue, that he maie alwaies haue affiaunce in
the, and euer seke thy honour and glorie.

We beseeche the to heare vs good Lord.

That it may please the to be his defendour and keper,
geuyng hym the victorie ouer al his enemies.

We beseeche the to heare vs good Lord.

That it may please the to illuminate all Bishoppes,
Pastours, & Ministers of the Churche, with true know-
lege, and vnderstandyng of thy worde, and that both by
their preachyng and luyng, thei may sette it furth, and
shewe it accordyngly.

We beseeche the to heare vs good Lord.

That it may please the to endue the lordes of the Coun-
saill, and all the nobilitie, with grace, wisdom, and vn-
derstandyng.

We beseeche the to heare vs good Lord.

That it may please the to blesse and kepe the Magi-
strates, geuyng theim grace to execute Justice, and to
mainteine truthe.

We beseeche the to heare vs good Lord.

That it may please the to blesse, & kepe all thy people.

We beseeche the to heare vs good Lord.

That it may please the, to geue to all nacions, vnitie,
peace, and concorde.

We beseeche the to heare vs good Lord.

That it may please the to gyue vs an harte, to loue,
and dreade the, and diligentlie to lye after thy com-
maundementes.

We beseeche the to heare vs good Lord.

That it may please the to gyue all thy people encrease
of grace, to heare mekely thy worde, & to receiue it with
pure affection, & to byng furth the frutes of the spirite.

We

We beseeche the to heare vs good Lorde.

That it may please the, to bring into the way of truth
al suche as haue erred, and be deceiued.

We beseeche the to heare vs good Lorde.

That it may please the, to strengthen suche as doe
stande, and to comforte, and helpe the weake harted, and
to raise them vp that fall, & finally to beate doune Sa-
than vnder our fiete.

We beseeche the to heare vs good Lorde.

That it may please the, to succoure, helpe and comfort
al that be in daungier, necessitie and tribulacion.

We beseeche the to heare vs good Lorde.

That it may please the, to preserue al that trauelle by
lande, or by water, al womē labouryng of childe, al sicke
persons and young childzen, and to shewe thy pitie vpon
al prisoners, and captiues.

We beseeche the to heare vs good Lorde.

That it may please the, to defende and prouide for the
fatherlesse childzen and wydowes, and all that be deso-
late and oppressed.

We beseeche the to heare vs good Lorde.

That it may please the, to haue mercie vpon al men.

We beseeche the to heare vs good Lorde.

That it may please the, to forgene our enemies, perse-
cutours, and slaunderers, and to turne their hartes.

We beseeche the to heare vs good Lorde.

That it may please the, to gyue & preserue to our vse,
the kyndly frutes of the earth, so as in due time we may
enioye them.

We beseeche the to heare vs good Lorde.

That it may please the to gyue vs true repentaunce,
to forgue vs al our synnes, negligences, and ignoran-
ces, and to endue vs with the grace of thy holy spirite to
amende our lyues, accordyng to thy holy worde.

We beseeche the to heare vs good Lorde.

Sonne of God we beseeche the to heare vs.

Sonne of God, we beseeche the to heare vs.

O Lambe of God, that takest away the synnes of the
worlde.

Graunt vs thy peace.

The Letanie.

O Lambe of God, that takest away the synnes of the worlde.

Haue mercie vpon vs.

O Chyiste heare vs.

O Chyiste heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Chyiste haue mercie vpon vs.

Chyiste haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill.

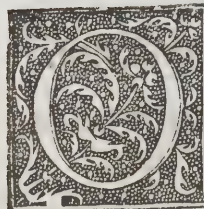
The Versicle.

O **Lorde**, deale not with vs after our synnes.

The aunswere.

Neither rewarde vs after our iniquities.

Let vs praise.



GOD mercifull father, that despisest not the sighyng of a contrite harte, nor the desire of suche, as be sorowfull, mercifully assiste our prayers that we make before the in al our troubles and aduersities, whensoever thei oppresse vs: & graciouslie heare vs, that those euilles whiche the craft & subtiltie of the Deuil, or mā, worketh against vs, be brought to naught & by the prouidence of thy goodnes they may be dispersed, that we thy seruantes beyng hurte by no persecutions may euermore geue thanks vnto the, in thy holy Church, through Iesu Christ our **Lorde**.

O **Lorde** arise, helpe vs and deliuer vs for thy names sake.

O **God**, we haue heard with our eares, & our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde tyme before them.

O **Lorde** arise, helpe vs, and deliuer vs, for thyne honour.

Glorie be to the **F**ather, and to the **S**onne, and to the holy **G**hoste.

As

As it was in the begynnyng, is now, and euer shalbe,
worlde without ende, Amen.

From our enemies defende vs, O Christe.

Graciouſſie loke vpon our afflictions.

Pitifully beholde the sorowes of our harte.

Mercifully forgene the synnes of thy people.

Fauourably with mercy, heare our prayers.

O sonne of Dauid, haue mercie vpon vs.

Bothe now, and euer, vouchesaufe to heare vs, O
Christe.

Graciouſſie heare vs, O Christe.

Graciouſſie heare vs, O Lorde Christe.

The Versicle.

O Lorde lette thy mercie be shewed vpon vs.

The Answer.

As we do putte our truste in the.

¶ Let vs prae.

W humbly beseeche the, O father, merciful-
lie to loke vpon our infirmities, and for
the glory of thy names sake, turne from
vs al those euilles, that we most righte-
ouslie haue deserued: and graunt that in
al our troubles we may putte our whole
truste and confidence in thy mercye, and euermore serue
the in holinesse and purenesse of lyuyng, to thy honour
and glorie, through our onely mediator and aduocate
Jesus Christe our Lorde, Amen.

¶ For raine, if the tyme require.

O God heauenly Father, whiche by thy sonne Jesu
Christe haste promysed to all them that seke thy
Kyngdome, and the rightuousnes therof, al thyn-
ges necessarie to their bodyly sustenance: sende vs we
beseeche the in this our necessitie suche moderate rayne &
showers, that we may receyue the frutes of the earth to
our comforte, and to thy honour, through Jesus Christ
our Lorde, Amen.

¶ For faire wether.

¶



Orde God, whiche for the synne of man diddest ones drowne al the worlde, excepte eight persones, and aftrewarde of thy great mercie diddest promise neuer to destroe it so againe: we humbly beseeche the, that although we for our iniquities haue worthelie deserued this plague of raine, and waters, yet vpon our true repentaunce thou wilt sende vs suche weather, wherby we may receiue the frutes of the earth in due season, & learne both by thy punishemēt to amende our liues, & for thy clemēcie to geue the praise and glorie, through Iesu Christe our Lorde, Amen.

In the tyme of dearth, and famine.



God heavenly father, whose gifte it is that the raine dothe fal, the earth is fruitful, beastes encrease, and fishes do multiplie: beholde, we beseeche the thafflictions of thy people, and graunt that the scarcitie and dearth (whiche we do now moſte iustly suffre for our iniquitie) may through thy goodnes be mercifully turned into cheapnes and plentie for the loue of Iesu Christe our Lorde, to whome with the and the holy Ghoste, &c. Amen.

Or thus.



God mercifull father whiche in the tyme of Heleus the Prophete diddest soubdeinly turne in Samaria great scarcitie, and dearth, into plētie and cheapnes, and extreme famine, into aboundaunce of victuall: haue pitie vpon vs that now be punished for our synnes with lyke aduersitie, encrease the frutes of the earthe by thy heavenly benediction: And graunt that we receiuyng thy bountifull liberalitie may vse the same to thy glory, our cōforte, & reliefe of our nedy neighbours, through Iesu Christ our Lord, Amen.

In the tyme of Warre.



Almightie God, Kyng of al kynges, and gouernour of al thynges, whose power no creature is able to resiste, to whome it belongeth iustlie to punishe synners, and to be merciful to theim that truely repente

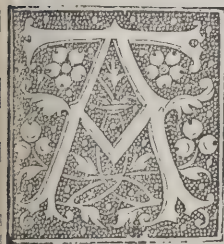
repente, saue and deliuer vs (we humbly beseeche the) fro
the handes of our enemies, abate their pride, aswage
their malice, and confound their deuises, that we being
armed with thy defence, maye be preserved euermore
from all perilles, to glorify the, whiche art the onely gi-
uer of all victory, through the merites of thy onely sonne
Jesu Christe our Lorde, Amen.

In the tyme of any commune plague,
or sickenes.



Almightye God, whiche in thy wrathe in
the tyme of Kyng Dauid, diddest slea with
the plague of Pestilence thre score and ten
thousande, and yet remembring thy mercy
diddest saue the rest, haue pitie vpon vs mi-
serable sinners, that nowe are visited with
great sickenes and mortalitie, that like as thou diddest
then commaunde thyne Angelle to cease from punis-
hing: So it may now please the to withdrawe from vs
this plague, and greuous sickenes, through Iesus Chri-
ste our Lorde. Amen.

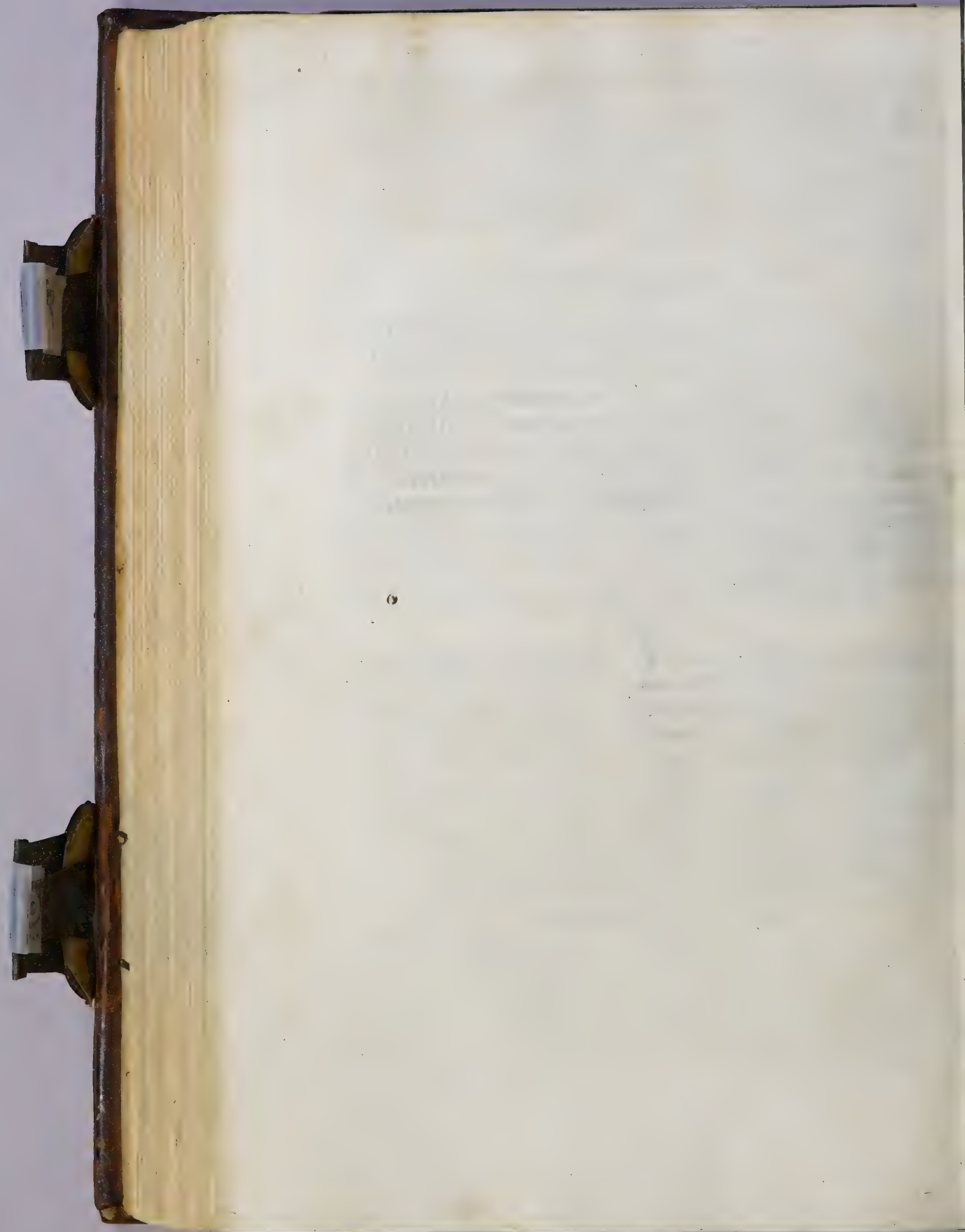
¶ And the Letany shal euer ende with this
Collecte followyng.



Almightye God, whiche haste geuen vs
grace at this tyme with one accorde to
make our commune supplications vnto
the, and doest promise that when two, or
thre be gathered in thy name, thou wilt
graunt their requestes: fulfill nowe O
Lorde, the desires and petitions of thy
seruauntes, as may be mooste expediente for theim,
grauntyng vs in this worlde knowlege
of thy trueth, and in the worlde
to come, life euerlastyng.

Amen.

C. i. The



The Collectes, Epistles,

and Gospelles, to be vled at the celebration
of the Lordes Supper, and holy Com-
munion through the yere.

The first Sondag

of Aduent

The Collecte.



Almighty God, geue vs grace
that we maie caste away the
workes of darkenesse, and put
vpon vs the armour of light,
nowe in the tyme of this mor-
tal l life (in the which thy sone
Jesus Chyrste came to visite
vs in greate humilitie) that
in the laste daie, when hee
shall come againe in his glo-
rious Maiestie, to iudge bothe

the quicke and the deade: we may rise to the life immor-
tall: Throughe hym who liueth and reigneth with the,
and the holy Ghoste, nowe and euer, Amen.

The Epistle.



We nothing to any man but this, that ye ^{Rom. xiiij}
loue one another, for he that loueth ano-
ther fulfilleth the Lawe. For these com-
maundementes: thou shalt not commit
adultery. Thou shalt not kil. Thou shalt
not steale. Thou shalt beare no false wit-
nes. Thou shalt not luste. And so furthe,

(if ther be any other comaundement) it is al comprehen-
ded in this saieyg: namely loue thy neighbour as thy self
loue hurteth not his neighbour. Therefore is loue the ful-
fylling of the lawe. This also we knowe the season how

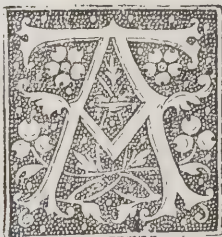
C. ii that

The fyrst Sondaie, and

that it is tyme that we shoulde now awake out of slepe, for now is our saluation nerer, then when we beleued. The night is passed, the daie is come nighe. let vs therefore cast away the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it ware in the day light, not in eating and drinckynge, neither in chambourynge, and wantonnes, neither in strife and enueng, but put ye on the Lorde Jesus Christe, and make not prouision for the flethe, to fulfille the lustes of it.

The Gospel.

Mat xxi,



And when they drew nigh to Ierusalem and ware come to Bethphage, vnto mount Oliuete, then sente Jesus two of his disciples saieng vnto them: Go into the towne that lieth ouer againste you, and anone ye shall finde an Asse, bound and a Colte with her, louse theim and bryng them vnto me, And if any mā say ought vnto you say ye the Lorde hath the niede of theim, and streight waie he will let them go. All this was done, that it mighte be fulfilled whiche was spoken by the Prophete, saieng: Telle ye the daughter of Sion, beholde thy Kyng cometh vnto the, meke, sittynge vpon an Asse, and a Colte, the fole of the Asse vled to the yoke.

The disciples wente and didde as Jesus commaunded them, and brought the Asse and the colte, and put on theim their clothes, and sette him thereon. And many of the people spredde their garmentes in the way, other cut downe braunches from the trees, and strawed theim in the way. Moreover, the people that wēt before, and thei that came after, cried saieng, ^{Hosanna}, to the sonne of Dauid: Blessed is he that cometh in the name of the Lorde: ^{Hosanna}, in the highest. And when he was come to Ierusalem, al the Citie was moued, saieng who is this: And the people saide: This is Jesus the Prophete of Nazareth a Citie of Galiley. And Jesus wente into the Temple of GOD, and caste out al theim that solde and boughte in the Temple, and ouerthrewe the tables

tables of the money chaungers, and the seates of theim that solde doves, and laide vnto them: It is written, my house shalbe called the house of prayer, but ye haue made it a denne of thieues.

The seconde Sondaye.

The Collecte.



Blessed Lorde, whiche hast caused al holy Scriptures to be written for our learning: Graunt vs that we may in suche wise heare the, reade, marke, learne, & inwardly digeste them, that by patience and comforte of thy holy worde, we may embrace, and euer holde faste the blessed

hope of euerlastyng lyfe, whiche thou hast gyuen vs in our sauour Iesus Christe. Amen.

The Epistle.



Whatsoeuer thinges are written afore tyme, they are written for our learning, that we through patience, and comfort of the scriptures, might haue hope. The god of patience and consolation, graunt you to be lyke minded one towarde another after the sample of christ Iesu, that

ye al agreyng together, may with one mouth praise god the father of our Lorde Iesus Christe. Wherefore receiue ye one another, as Christe receiued vs, to the praise of God. And this I saie: that Iesus Christe was a Minister of the circumcision for the truthe of god, to confirme the promises made vnto the fathers, and that the Gentiles myghte praise God for his mercye, as it is written: For this cause I will praise the among the Gentiles, and syng vnto thy name. And againe he saythe: Reioyce ye Gentiles with his people. And againe praise the

C.iii.

Lorde

The.iii.Sunday.

Lord all ye gentiles, and laude him all ye nations together. And againe Elay saith: There shall be the roote of Jesse, and hee that shall rylse to Reigne ouer the Gentiles: In him shall the Gentiles truste. The God of hope fill you with all ioy and peace in belieuyng, that ye maie be riche in hope, throughe the power of the holye Ghoste.

The Gospel.

Luke, xxi.



Here shall be Sygnes in the sonne, and in the Moone, and in the starres. and in the earthe, the people shall be at their wittes ende, through dispaire. The sea and the water, shall roare, and mennes hartes shall faile them for feare, and for lokyng after those thynges whiche shall come on the earthe. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power and greate glory. When these thynges beginne to come to passe, then loke vp, and lifte vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shote furthe their buddes, ye see and knowe of youre owne selues, that Sommer is then nyghe at hande. So likewise ye also (when ye see these thynges come to passe) bee sure that the kyngdome of God is nyghe. Verely I saye vnto you, this Generation shall not passe, till all be fulfilled, heauen and earthe shall passe, but my worde shall not passe.

The.iii. Sondaie

The Collecte.



ORde we beseeche the giue eare to our praiers, and by thy gracious visitation lighten the darkenes of our harte, By our Lord Iesus Christe. Amen.

The



Lette a man this wise esteeme vs, euen as the ministers of Chryste, and Stuardes of the Secretes of God. Furthermore, it is required of the Stuardes, that a mā be foude faithful. with me it is but a very sinall thing that I holde be iudged of you, either of mannes Iudgemente, no I

1. Cor. iij.

Judge not mine oune selfe, for I know nought by my self yet am I not therby iustified. yt is the lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntill the Lorde come, whiche wil lighten thynges that are hidde in darkenes, and open the counsailes of the hartes, and then shall euery man haue prayse of God.

The Gospel.



When Ihon beyng in prison heard the workes of Chryst, he sent two of his disciples, and saide vnto him: Arte thou he that shall come: or do we loke for another: Iesus aunswered and said vnto them: Go and shewe Ihon again what ye haue heard and sene. The blinde re-

Math. xi.

ceiue their sight, the lame walke, the lepers are censed, and the deafe heare, the deade are raised vp, and the pore receiue the gladde tidynge of the Gospell, and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Ihon. What went you out into the wilbernes to see? A riede that is shaken with the winde? Or what went ye out for to see, a man clothed in softe raiment? Beholde, they that weare soft clothynge, are in kynge's houses. But what went ye out for to see? A prophete? Verely I say vnto you & more then a Prophete: For this is he of whome it is written: Behold, I send my messenger before thy face, which shall prepare thy way before the.

The

The fourth Sondag.

The Collecte.



LORde, rayse vp, we praye the, thy power and come amonge vs, and with greate myghte succour vs, that where as thou roughe our sinnes and wickednesse, be soze lette, and hindered, thy bountifulle Grace and mercye, through the satisfaccion of thy Sonne our lorde, may speedly deliuer vsto whome with the, and the holpe Gholste, be l honour and glory, worlde without ende. Amen.

The Epistle.

Phil. iij.



REOyle in the **LORDE** alwaie, and againe I saye reioyce. Let your softnesse be knowen to all menne: the Lorde is euen at hande. Be carefull for nothyng: But in all praier and supplication, lette your petitions be manifeste vnto **GOD** with geuyng of thanckes. And the peace of God (whiche passeth al vnderstandyng), kepe your hartes and mindes through **Christe Iesu**.

The Gospell.

Ihon. i.



THIS is the recorde of **Ihon**, when the Iewes sent priestes and Leuites from **Jerusalem**, to aske him, what art thou: and he confessed and denied not, and said plainly, I am not **Christ**. And they asked hym what then: art thou **Helias**: and he saith I am not. Art thou the prophete: & he answered no. **Thē** said thei vnto him: what art thou: that we may giue an answer vnto them that sente vs, what saiest thou of thy selfe: he saide, I am the voice of a crier in the wildernes, make straighte the waye of the **Lorde**, as saide the **Prophete Esaye**. And they whiche ware sente, ware of the **Pharisees**, and theye asked him, and sayde vnto hym: why baptisest thou then, yf thou be not **Christe**:

Christe, nor helias, neither that Prophete: Ihon aun-
wered them, saieng: I baptise with water, but ther stan-
deth one among you whome ye knowe not, he it is whi-
che though he came after me, was before me, whose shoe
latchet I am not worthy to vnlose. These thinges ware
done at Bethabara beyond Iordane, where Ihon didde
baptise.

On Christmas daye.

The Collecte.



Almightie god, whiche hast giuen vs thy on-
ly begotten Sonne, to take our nature vppon
him, and this dai to be borne of a pure virgin
graunt that we beyng regenerate, and made
thy children by adoptiō, and grace, may daily
be renued by thy holy spirite, through thesame our lorde
Ihesus Christe, who liueth and reigneth with the and
the holy Ghost, now and euer. Amen.

The Epistle.



God in times past diuersly & many wa-
ies spake vnto the fathers by Prophe-
tes: but in these last daies, he hath spo-
ken to vs by his owne sonne, whom he
hath made heire of al thinges, by who-
me also, he made the world. which sōne
beyng the brightnes of his glorie, and
the verye Image of his substance, rulyng all thinges
with the worde of his power, hath by his owne persone
poured our sinnes, and sitteth on the right hande of the
mai: sty on high, beyng so muche more excellent then the
angels, as he hath by enheritaunce obtained a more ex-
cellent name then they. For vnto which of the aungels
said he at any time, Thou arte my sonne, this day haue I
begotten the. And againe, I wil be his father, & he shalbe
my Sonne: And againe, when he bryngeth in the firste
begotten sonne into the worlde, he saith, and let all the
angelles

Hebru. i

On Christmas daye.

aungels of God worship him. And vnto the aungels he saith, he maketh his angels spirites, and his Ministers a flambe of fire. But vnto the sonne he saith. Thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome, is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherefore god, euē thy god hath anointed the with oile of gladnes aboue thy felowes. And thou lord in the beginnyng hast laied the foundation of the earth: and the heauens are the workes of thy handes. They shal perishe, but thou endurest: but they al shal ware olde as doth a garment and as a vesture shalt thou chaunge theym, and they shalbe chaunged. But thou art euen thesame, and thy yeres shal not faile.

¶ The Gospell.

Ihon. i.



In the beginnyng was the woorde, and the worde was with god: and God was the worde. Thesame was in the beginnyng with God. All thinges ware made by it, and without it, was made nothyng that was made. In it was life, and the lyfe was the lighte of men, and the light shineth in the darkenes, and the darkenes comprehended it not. There was sente from God, a man whose name was Ihon, thesame came as a witnes to beare witnes of the light, that al men through hym might beleue. He was not that light, but was sent to beare witnes of the light. That light was the true lighte whyche lighteneth euery manne that comneth into the worlde. He was in the worlde, and the worlde was made by him and the world knewe him not. He came among his own and his owne receiued him not, but as many as receiued him, to theym gaue he power to be made sonnes of God, euen them that beleued on his name. whiche ware borne not of bloude, nor of the wille of the fleshe, nor yet of the will of man: but of God. And thesame worde became fleshe and dwelt among vs. and we sawe the glory of it, as the glory of the only begotten sonne of the father ful of grace and truthe.

Saincte

Saint Stephenes

daye.

The Collecte.

Raunt vs o Lorde, to learne to loue our enemies by the example of thy Martire, Sainte Stephenes, who prayed for his persecutours, to the whiche liuest and reigest, &c.

Then shall folowe a Collect of the natiuitie
whiche shall be sayde continually vnto
Newe yeres daie

The Epistle.



And Stephenes beyng full of the holye Actes. viij.

ghoste looked vp stedfastly with his eyes, into heauen and sawe the glory of God, and Iesus standyng on the right hande of God, and saide, Beholde, I see the hea- uens open, & the sonne of man standing on the right hande of god. Then they gaue

a shout with a loude voice, and stopped their eares, and ranne vpon him al at ones, and cast him out of the citie, and stoned him. And the witnessses laide doune their clothes, at a young mans fete, whose name was Saul, and they stoned Stephenes, calling on and sayeng, Lorde Iesu receiue my spirite. And he kneeled downe, and cried with a loude voice: Lorde laye not this synne to their charge. And when he had thus spoken he fell a slepe.

The Gospel.



Beholde I sende vnto you Prophetes and wi-
se men, and Scribes, and some of them ye shal
kill and crucifie, and some of them shal ye sco-
urge in your Synagogues, and persecute
them from citie to citie, that vppon you maie
come all the righteous bloude, whiche hath bene shedde
vpon

Mat. xxiiij.

Saincte Ihon.

Bypon the earthe, from the bloude of rightnours Abelle vnto the bloude of zacharias, the sonne of Barrachias, whome ye slewe betwene the temple and the alter. Cere-ly I saie vnto you, al these thinges shall come vpon this generation. O Ierusalem, Ierusalem, thou that killeste the prophetes, and stonest them whiche are sent vnto the, howe often wolde I haue gathered thy children togue-ther, even as the henne gathereth her Chickens vnder her winges and ye wolde not: Beholde, your house is left vnto you desolate. For I saie vnto you, ye shal not see me hencefurthe, till that ye saye: Blessed is he that com-meth in the name of the Lorde.

Saint Ihon Euange:

listes daie.

¶ The Collecte.



Mercifull Lorde, we beseeche the to cast thy bri-ghte beames of light vpon thy Churche, that it being lightened by the doctrine of thy bles-sed Apostle and Euangelist Ihon, may attai-ne to thy everlastyng giftes: Throughe Iesus Christe our Lorde. Amen.

¶ The Epistle.

i. Ihon. i.



That whiche was from the beginning, whi-che we haue hearde, whiche we haue sene with our eies, whiche we haue looked vpon and our handes haue handled, of the word of lyfe: And the lyfe appered, and we haue sene, and beare witnes, and shew vnto you that eternal life, whiche was with the father and appe-red vnto vs. That whiche we haue sene and hearde declare we vnto you, that ye also may haue felowshippe with vs, and that our felowshippe maye be with the fa-ther, and his sonne Iesus Christe, and this we write vn-to you, that yemaie reioyce, and that your ioye may be ful.

full. And this is the tidinges whiche we haue hearde of him, and declare vnto you, that God is light, and in him is no darkenes at all. If we saie we haue felouship with him, and walke in darkenes, we lie, and do not the truth. But and if we walke in light, even as he is in light, then haue we felouship with him, & the bloud of Iesus Christ his sonne, clenseth vs from all sinne. If we saie we haue no synne, we deceiue our selues, and the truth is not in vs. If we knowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to clense vs from al vnrighteousnes. If we saie we haue not sinned, we make hym a liar, and his worde is not in vs.

¶ The Gospell.

 Iesus saide vnto Peter, folowe thou me, Peter turned about, and sawe the disciple whom Iesus loued, folowing (which also leaned on his brest at supper) & said: lorde whiche is he that betraie the: when Peter therfore sawe him, he said to Iesus, lorde what shall he here doe: Iesus said vnto him if I wil haue him to tary til I come, what is that to the, folowe thou me. Then went this sayeng abroad among the brethren, that that disciple should not die. Yet Iesus saide not to him he shall not die: But if I wil that he tary till I come, what is that to the. The same disciple is he whiche testifieth of these thinges, & wrote these thynges, and we knowe that his testimony is true. There are also many other thinges whiche Iesus did, the whiche if they should be written euery one, I suppose the worlde coulde not containe the booke that should be written.

Ihon. xxi.

¶ The innocentes daie.

¶ The Collecte.

 Almighty God whose prayse this daie the young innocentes thy witnessses haue confessed and shewed furth, not in speaking, but in dieng: mortifie and kil all vices in vs, that in our conuersacion our life maie expresse thy faith, whiche with our tongues we do confesse

D.i.

through

through Iesus Christe our Lorde.

The Epistle.

Apo. xliij.



Looked and lo, a lambe stode on the mount Sion and with him an hundred and. xliiii. thousand hauing his name, & his fathers name written in their forheades. And I heard a voice from heauen, as the sounde of many waters, and as the voice of a great thūder. And I heard the voice of harpers, harping with their harpes. And they song as it ware a new song before the seate, and before the. iiii. beastes and the elders, and no mā could learne the song, but the hundred fourtie and fowre thousand whiche ware redeemed from the earth. These are they whiche ware not defiled with womē, for they are virgines: these folowe the lābe wher-soeuer he goeth. These ware redeemed from mē, being the firste fructes vnto God, and to the lambe, and in their mouthes was foude no guyle, for thei are without spotte before the throne of God.

The Gospell.

Math. ij.



¶ The Angell of the lorde appered to Ioseph in a slepe sayeng, aryse, and take the chylde & his mother, and flie into Egypt, and be thou there till I bring the worde. For it wil come to passe that herode shal seke the childe to destroy him. So when he awooke, he toke the childe and his mother, by nyghte and departed into Egypt, and was there vnto the death of herode, that it myght be fulfilled, whiche was spoken of the lorde by the prophete saieng: Out of Egypt haue I called my sonne. The herode when he sawe that he was mocked of the wise mē, he was excedyng wroth, and sent forth men of warre and slewe all the children that ware in Bethleem, and in all the Coastes (as many as ware two yerres olde or vnder) accordyng to the tyme whiche he had diligently knowen out of the wise menne. Then was fulfilled that whiche was spoken by the Prophete Jeremie, where as he sayde: In Rama was there a boyce heard, lamentacion, weping and greate mournyng: Rachell wepyng for her children, and would not be comforted

comforted, because they ware not.

The Sondaie after

Christmas daye.

The Collecte.



Almyghtie God whiche hast geuen vs thy on-
ly begotten sonne, to take our nature vpo hym
and this daye to be borne of a pure Virgine:
Graunt that we beyng regenerate and made
thy childre by adoption and grace, may daily be renued
by thy holy spirite, through thesame our Lorde Jesus
Christe, who liueth and reigneth. &c. Amen.

The Epistle.



AND I saye, that the heire (as longe as he is Gala. iij.
a childe) differeth not fro a seruaut, though
he be Lorde of all, but is vnder tutours & go-
uernours, vntill the tyme that the Father
hath appointed. Euen so we also, when we
ware children, ware in bondage vnder the ordinaunces
of the worlde. But when the time was full come, GOD
sent his sonne, made of a woman, and made bonde vnto
the lawe, to redeime the which ware bonde vnto the lawe
that we through electiō might receyue the inheritauce
that belongeth to the naturall sonnes. Because ye are
sonnes, God hath sent the spirite of his sonne in to our
hartes, whiche crieth Abba father. Wherefore, now thou
art not a seruaut, but a sonne: if thou be a sonne, thou
art also an heire of God through Christe.

The Gospell.



His is the Booke of the generation of Jesus Math. i.
Christ, the sonne of Dauid, the sonne of Abra-
ham. Abraham begat Isaac. Isaac begat Ja-
cob. Jacob begat Judas, and his brethren. Ju-
das begat Phares, and zaram, of Thamar. Phares be-
gat Elrom, Elrom begat Aram. Arā begat Aminadab.
Aminadab begat Naasson. Naassō begat Salmo, Sal-
mon begat Boos of Rahab. Boos begat Obed, of Ruth.

D. ii.

Obed

Obed begat Jesse. Jesse begat David the Kyng. David the kyng begatte Salomon, of her that was the wyfe of Ury. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa. Asa begat Iosaphat. Iosaphat begat Joram. Joram begat Othias. Othias begat Joathā. Joathā begat Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias. Josias begat Jeconias, and his brethren, about the time that they were caried away to Babilon. And after they were brought to Babilō: Jeconias begat Salathiel. Salathiel begat zorobabel. zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sador. Sador begat Achin. Achin begat Eliud. Eliud begat Eliazar. Eliazar begat Mathā. Mathan begat Jacob. Jacob begat Ioseph, the husbände of Mary, of whō was borne Iesus, euen he that is called Christe. And so all the generacions from Abraham to David, are fourtene generacions. And from David, vnto the Captiuitie of Babilon, are fourtene generacions. And from the Captiuitie of Babilon vnto Christe, are fourtene generacions.

The birth of Iesus Christe was on this wyse. When his mother Mary was married to Ioseph (before they came to dwell together) she was founde with childe by the holy ghoſte. Then Ioseph her husbände (because he was a righteous man and would not put her to shame) was minded priuely to departe from her. But while he thus thought, beholde, the aungel of the Lorde appered vnto him in slepe, sayeng: Ioseph thou sonne of David, feare not to take vnto the Mary thy wyfe: for that whiche is cōceiued in her, cometh of the holy ghost. She shall bryng furth a sonne, and thou shalt cal his name Iesus. For he shall saue his people from their sinnes.

All this was done that it myght be fulfilled whiche was spoken of the lorde by the prophete sayeng: beholde, a mayde shall be with childe, and shall bryng furth a sonne and they shall call his name Emanuel, whiche if a man interprete, is as muche to say, as God with vs. And Ioseph

seph as sone as he awoke out of slepe, did as the aungel of the lord had bidden him, and he toke his wife vnto hym, and knewe her not, til he had brought furth the first begotten sonne, and called his name Iesus.

The Circumci-

sion of Christe.

The Collecte.

A mighty god, which madest thy blessed sonne to be Circumcised, and obediēt to the lawe, for man, graunte vs the true Circumcision of the spirite, that our hartes and al our mēbres beyng mortified from all worldely and carnall lustes, may in all thinges obeie thy blessed wille, through the same thy sonne Iesus Christe our lord.

The Epistle.

Blessed is that man to whome the Lorde Rom. iiii. will not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the Circumcision also, for we say that fayth was reconned to Abraham for righteousnes. Howe was it then reconed: when he was in the Circumcision, or when he was in the vncircumcision: Not in tyme of Circumcision, but when he was yet vncircumcised. And he receiued the sygne of circumcision as a seale of the rightuousnes of fayth, which he had yet beyng vncircumcised, that he should be the father of al theim that beleue, though thei be not Circumcised, that ryghtuousnes might be imputed to theim also, and that he myght be the father of Circumcision, not vnto theim only whiche came of the circumcised, but vnto theim also that walke in the steppes of the faith that was in our father Abraham before the tyme of Circumcisiō. For the promes (that he shuld be heire of the world) happened not to Abraham, or to his sede, throughe the lawe, but throughe the rightuousnes of fayth. For if they whiche are of the lawe be heyres, then is fayth but vaine,

D. iii.

and

and the promes of none effect.

The Gospell.

Luke. ij.



And it fortunēd a sone as the aungels ware gone away from the shepheardes into heauen, they said one to another, let vs go nowe euē vnto Bethleem, & see this thing whiche we heare saye is happened, whiche the lorde hath shewed vnto vs. And they came with haste and founde Mary and Ioseph, and the Babe, laied in a mannger. And when they had sene it, they published a brode the sayeng that was tolde theim of that childe. And all they that hearde it, wondered at those thynges whiche ware tolde theim of the shepheardes, but Mary kept all those sayenges and pondred them in her harte. And the shepheardes returned praylsyng and laudyng God for all the thynges that they had heard, and sene, even as it was tolde vnto them. And whē the eight day was come that the childe should be circumcised, his name was called Iesus, whiche was named of the aungelles before he was conceiued in the wombe.

If there be a Sonday betwene the Epiphany and the Circumcision, then shalbe vlsed the same Collecte, Epistle, and Gospell, at the Communion, whiche was vlsed vpon the daye of Circumcision.

The Epiphany.

The Collecte.



God whiche by leading of a starre diddest manifest thy only begotten sonne to the gentiles, mercifully graunte that we whiche knowe the nowe by faith, may after this life haue the fruition of thy glorious Godhede through Christ our lorde.

The Epistle.

Ephe. ij.



OR this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministraciō of the grace of God, which is giue me to you warde. For by reuelacion shewed he the

the mystery vnto me, as I wrote afore in fewe wordes. wherby when ye reade, ye maye vnderstande my know- ledge in the mystery of Christe, whiche mystery in tymes past was not opened vnto the sonnes of mē, as it is now declared vnto his holy Apostles & prophetes, by the spi- rite, that the Gentiles should be inheritours also, and of the same body, and partakers of his promes of Christ, by the meanes of the Gospel, wherof I am made a minister accordyng to the gift of the grace of God, whiche is giue vnto me after the workyng of his power. Vnto me the least of all sainctes is this grace giue, that I should prea- che among the gentiles the vnsercheable riches of Christ and to make al men se what the felowshippe of the myste- ry is, which from the beginning of the worlde hath bene hydde in God, whiche made all thinges throughe Iesus Christe, to the intent that nowe vnto the rulers & powers in heauenly thinges, might be knowen by the congrega- tion, the manifolde wisdom of God, accordyng to the e- ternall purpose whiche he wrought in Christe Iesu our Lorde, by whome we haue boldnes and enraunce with the confidence whiche is by the faith of him.

¶ The Gospell.

When Iesus was borne in Bethleem a Citie of Iury in the tyme of Herode the kyng. Behold Math. ij. there came wyle men from the Easte to Jeru- salem sayeng, where is he that is borne Kyng of the Jewes: for we haue sene his starre in the east, & are come to worship him. When Herode the kyng had heard these thinges he was troubled & al the citie of Ierusalem with him. And when he had gathered all the chief prie- stes & scribes of the people toguether, he demaunded of the where Christ should be borne. And they said vnto him at Bechleē in Iury. For thus it is written by the prophete. And thou Bechleē in the land of Iury, art not the leaste among the princes of Iuda, for out of the there shal come vnto me, the captain that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he enquired of the diligently what time & starre appered

D. iiii.

and

and he bad them go to Bethleem, and said: go your way thether and searche diligently for the childe. And when ye haue founde hym, byng me worde again, that I may come and worshippe him also. When they had hearde the kyng they departed, and lo, the starre whiche they sawe in the Easte, went before theim til it came and stode ouer the place wherein the childe was. When they sawe the starre they were exceding glad, and went into the house and founde the chylde with Mary his mother, and felle downe flatte and worshipped him, and opened their treasures, and offered vnto him giftes, Gold, Frankensence, and Myrr. And after thei were warned of god in slepe, (that they should not go again to Herode) they returned into their owne countrey another waye.

The first Sondaie

after the Epiphany.

The Collecte.



Owe we beseeche the, mercifully to receiue the prayours of thy people whiche call vpon the, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faithfully to fulfill thesame through Iesus Christe our lord. Amen.

The Epistle.

Rom. xij.



Beseeche you therfore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy, and acceptable vnto God, whiche is your resonable seruyng of God, and fasshion not your selues lyke vnto this worlde: But be ye chaunged in your shape, by the renuyng of your mynde, that ye maye proue what thyng that good and acceptable and perfecte wyll of GOD is. For I saye (throughe the grace that vnto me is gyuen) to euery manne emong you, that no man stande highe in his owne conceipte, more then it becometh

becometh him to esteeme of hym selfe, but so iudge of hym selfe, that he be gentle and sobre, accordyng as God hath delt to euery man the measure of faithe. For as we haue many membres in one body, and all membres haue not one office: so we beyng many, are one body in Christ, and euery man among your selues one anothers membres.

The Gospell.



The father and mother of Jesus, went to Hierusalem, after the custome of the feaste daye. Luke. ij.

And when thei had fulfilled the daies: as thei returned home, the childe Jesus abode still in Hierusalem, and his father and mother knewe not of it, but they supposyng hym to haue bene in the companye, came a daies iourney, and sought him among their kinsfolke and acquaintance. And when thei founde him not they wente backe againe to Hierusalem and sought him. And it fortunied that after thre daies, they founde hym in the Temple, sittynge in the middelt of the Doctoures, hearing them, and posyng them. And all that hearde him, ware astonied at his vnderstandyng and aunsweres. And when they sawe hym, they marueyled, and his mother saide vnto hym, Sonne, why hast thou thus delt with vs: Beholde, thy father and I haue sought the, sorrowyng. And he sayde vnto them, howe happened it that ye sought me: wist ye not that I must go about my fathers businesse: And they vnderstode not that sayeng, whiche he spake vnto them. And he went doune with them, and came to Nazareth, and was obedient vnto them, but his mother kept all these sayenges toguether in her harte. And Jesus prospered in wisdoine and age, & in fauour with God and men.

The. ii. Sondaie.

after the Epiphanie.

The Collecte.



Almightie and euerlastyng God, whiche doest gouerne all thinges, in heauen and earth, mercifully here

here the supplications of thy people, and graunte vs thy peace all the daies of our lyfe.

The Epistle.

Rom. xij.



Syng that we haue diuerse gistes, accordyng to the grace that is giuen vnto vs, if a man haue the gift of Prophecie, let him haue it, that it be agreing to the faith. Let him that hath an office, waite on his office. Let him that techeth, take hede to his doctrine. Let him that exhorteth, giue attēdaunce to his exhortacion. If any man giue, let hym do it with synglenes. Let him that ruleth, do it with diligence. If any mā shewe mercy, let him do it with cherefulnes. Let loue be without dissimulacion. Hate that whiche is euill, and cleue vnto that whiche is good: be kynde one to another with brotherly loue. In geuyng honoure, go one before another. Be not slouthfull in the busines which ye haue in hande. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope: be patient in tribulacion. Continue in praiēr. Distribute vnto the necessitie of the saines. Be ready to hearbour. Blesse them whiche persecute you. Blesse I saie & curse not. Be mery with theim that are mery, wepe with theim that wepe, be of like affection one to wardes another. Be not hygge minded, but make your selues equall to them of the lower sorte.

The Gospell.

Ihon. ij.



AND the thirde daie was there a mariage in Cana, a Citie of Galilee, and the Mother of Iesus was there. And Iesus was called & his disciples vnto the mariage. And when the wyne failed, the mother of Iesus saide vnto him, they haue no wine. Iesus said vnto her: womā, what haue I to do with the, mine houre is not yet come, his mother said vnto the ministers, whatsoeuer he saith vnto you, do it. And ther ware standing there. vi. waterpottes of stone, after the maner of purifiēg of the Jewes, cōteining. ii. or. iii. firkins a pece. Iesus said vnto the, fill the water pottes with water. And

And they filled them vp to the brimme. And he sayd vnto them, Draue out now, and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers whiche drue the water knewe) he called the bridegrome and saide vnto him. Euerie manne at the beginning dothe set furth good wine and when men be droncken, then that whiche is worste, but thou hast kept the good wyne vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleued on hym.

The. iij. Sondaie.

The Collecte.

A mightie and euermlasting God, mercifully loke vpon our infirmities, and in all our daungers & necessities, stretch furth thy right hande to help and defende vs through Christe our lord.

The Epistle.

Be not wise in your awne opiniōs. Receiue pence to no man euill for euill. Provide afore hande thinges honest, not only before God, but also in the syght of all men. If it be possible (as muche as is in you) liue peaceably with al mē. Derely beloued, auēge not your selues, but rather gyue place vnto wrathe. For is it written: vengeaunce is myne, I will rewarde sayeth the Lorde. Therfore if thine enemye hunger, fede hym: if he thirste, gyue him drinke. For in so doying, thou shalt heape coales of fire on his heade. Be not overcome of euill, but overcome euill with goodnesse.

Rom. xij.

The Gospell.

When he was come doune from the mountain, muche people folowed him. And behold, ther came a Leper and worshipped hym sayeng: Master, if thou wilt, thou canste make me cleane. And Iesus putte furthe his hande, and touched him,

Math. viij.

him, sayeng, I will, be thou cleane, and immediatly his leprosie was clenled. And Jesus sayde vnto him, tell no man, but go and shewe thy self to the Priest, and offer the gift (that Moses commaunded to be offred) for a witnes vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion and besought him, sayeng: Master, my seruauit lieth at home sicke of the Pally, and is greuouly pained. And Jesus sayde: when I come vnto him, I will heale him. The Centurion aunswered and said: sir, I am not worthy that thou shouldest come vnder my roofe, but speake the worde only: and my seruauit shalbe healed. For I also am a man, subiecte to the aucthoritie of another, & haue souldiours vnder me, and I saie to this man go, and he goeth, and to another man come, and he cometh, and to my seruauit do this, and he doeth it. When Jesus hearde these wordes, he meruailed and saide to them that folowed him: Verely I saye vnto you, I haue not founde so great faith in Israell. I saye vnto you, that many shall come from the East, also west, and shall rest with Abraham, Isaac, and Jacob, in the kyngdome of heauen. But the children of the kyngdome, shalbe cast out into owter darkenesse, there shalbe wepyng and gnashyng of tethe. And Jesus sayde vnto the Centurion. Go thy way, and as thou beleeuest, so be it vnto the. And his seruauit was healed in the selfsame houre.

The. iiii. Sondaie.

The Collecte.



¶ W^hiche knowest vs to be set in the midst of so many and great daungers, that for mannes frailnes, we cannot alwaies stande vprightly: Graunte to vs the health of body and soule, that all those thynges whiche we suffre for synne, by thy helpe we may wel passe and overcome, through Christe our Lorde.

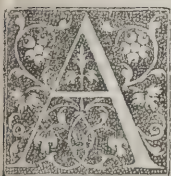
The Epistle.

Let



Every soule submitte himselfe unto the Rom. xiiij.
 auctoritie of the higher powers: for there
 is no power but of God. The powers that
 be, are ordeyned of God. Whosoever there-
 fore resisteth power, resisteth thordinaunce
 of God. But thei that resiste, shal receive to
 them selues dampnation. For rulers are not fearfull to
 them that do good, but to them that do euil. wilt thou be
 without feare of the power: do wel the, and so shalt thou
 be praised of the same. For he is the minister of GOD for
 thy wealth. But and if thou do that whiche is euil, then
 feare: for he beareth not the sworde for naught, for he is
 the minister of God, to take vengeance on them that
 do euil. wherfore ye must nedes obey, not onely for feare
 of vengeance, but also because of conscience. And euen
 for this cause paie ye tribute, for they are Goddes mini-
 sters, seruyng for that purpose. Giue to euery man ther-
 fore his dutie, tribute to whome tribute belongeth, Cu-
 stome, to whome custome is due: feare to whom feare be-
 longeth, honour, to whome honour parteineth.

¶ The Gospel.



And when he entred into a shippe, his disci- Mat. viij.
 ples folowed hym. And beholde, there arole
 a great tempest in the sea, in so muche as the
 ship was couered with waues, but he was a
 slepe. And his disciples came to hym, and a-
 woke hym, sayeng: Maister, saue vs, we perishe. And he
 laide vnto them: why are ye fearful, O ye of litle faithe:
 Then he arole, and rebuked the wyndes, and the Sea, &
 there folowed a great cauline. But the men maruelled,
 sayeng: what maner of man is this, that bothe wyndes
 and sea obey hym: And when he was come to the other
 syde, in the countrey of the Gergesites, there mette with
 hym two possessed of Deuilles, whiche came out of the
 graues, and ware out of measure feare, so that no man
 might go by that way: And beholde, they cryed out, say-
 eng: O Iesu, thou sone of God, what haue we to do with
 the: Art thou come hether to toymēt vs before the time:

E. i.

And

And there was a good way of frō them, a herde of swine fedynge. So the Deuilles besought hym, sayeng: If thou cast vs out, suffre vs to go into the herde of swyne. And he saide vnto them, go your wayes. Then went they out and departed into the herde of swyne. And beholde the whole herde of swyne was caried hedlong into the Sea and perished in the waters. Then they that kepte them fled, and went their waies into the citie, and tolde euery thyng, and what had happened vnto the possessed of the deuilles. And beholde, the whole citie came out to mete Iesus: & when they sawe hym, they besought hym, that he woulde departe out of their coastes.

The .v. Sondaie.

The Collecte.

Orde we beseeche the to kepe thy Churche & house: holde continually in thy true Religion, that they whiche doe leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lorde.

The Epistle.

Coll. iij.



But vpon you as the electe of God, tender mercie, kindnes, humblenes of mynde, mekenes, long sufferynge, forbearynge one another, & forgyuynge one another. If any man haue a quarell against another, as Christe forgaue you, euen so do ye. Aboue al these thynges, put on loue, whiche is the bonde of perfectenesse. And the peace of God rule your hartes, to the whiche peace ye are called in one body. And se that ye be thankeful. Let the worde of Christe dwel in you plenteously with al wisdom. Teache and exhorde your awne selues in Psalmes and hymnes, and spirituall songes, syngynge with grace in your hartes, to the Lorde. And whatsoeuer ye do, in worde or dede, do all in the name of the lord Iesu, giuynge thākes to God the father by him.

The Gospel.

The

In the kyngdome of heauen is lyke vnto a man which sowed good seede in his fiede: But while men slept, his enemy came and sowed tares among the wheate, and went his waie. But when the blade was sprong vp, & had brought furth fruct, then appeared the tares also. So the seruantes of the houtholder came, & said vnto hym: Sir, diddest not thou sowe good seede in thy fiede, fro whence then hath it tares. He saide vnto them: The enuious man hath done this. The seruantes saide vnto hym: wilt thou then that we go and weede them vp. But he sayde nay, least while ye gather vp the tares, ye plucke also the wheate with them. Let both growe together vntil the haruest: and in the tyme of haruest, I wil say to the reapers, gather ye first the tares, and bynde them together in sheues to be brent, but gather the wheate into my barne.

Mat. xiii.

The. vi. Sondaie (if there be so many) shal haue the same Collect, Epistle and Gospel that was vpon the. v. Sondaie.

The Sondaie cal:

led Septuagesima.

The Collecte.

Lord, we beseeche the fauourably to heare the prayers of thy people, that we whiche are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy name: through Jesu Christ our sauour, who liueth & reigneth worlde, &c.

The Epistle.

Receyue ye not, how that they whiche run in a course, run al, but one receiueth the rewarde. So run that ye may obtaine. Eueri man that proueth masteries, abstaineth fro all thynges. And they do it to obtaine a croune that shall perishe, but we to obtaine an everlastyng croune. I therfore, so run, not as at an vncertain thyng. So fight I, not as one that bea-

1. Cor. ix.

E. ii.

teth

teth the ayre, but I tame my body, & byrnyng it into subiec-
tion, lest by any meanes it come to passe, that when I
haue preached to other, I my selfe should be a cast away.

The Gospel.

Mat. xx.



he kyngdome of heauen is lyke vnto a mā
that is an housholder: whiche went out
early in the mornynge to hire labourers in
to his vineyarde. And when the agrement
was made with the labourers for a peny a
day, he sent them into his vineyarde. And
he went out about the thirde houre, and sawe other stan-
ding idle in the market place, and said vnto them. Goe ye
also into the vineyarde, and whatsoeuer is right, I will
giue you. And thei went their way. Againe, he went out
about the. vi. and. ix. houre and did likewise. And about
the. xi. houre, he went out and found other stādyng idle,
and said vnto them: why stande ye here all the day idle?
They saide vnto hym, because no man hath hyred vs. he
saith vnto them: go ye also into the vineyarde, & whatso-
euer is right, that shall ye receyue. So when euen was
come, the Lorde of the vineyarde said vnto his steward:
cal the labourers, and gyue them their hyre, beginnyng
at the last vntil the firste. And when they did come, that
came about the. xi. houre, they receiued euery man a pe-
ny. But when the first came also, thei supposed that thei
shoulde haue receiued more, & thei likewyse receiued eue-
ry man a peny. And when they had receyued it, they
murmured againste the good man of the house, sayeng:
These laste haue wrought but one houre, and thou hast
made them equall with vs, whiche haue borne the bur-
then and heate of the day. But he answered vnto one of
theim, and laide: Frende, I doe the no wrong, diddest
thou not agre with me for a peny? Take that thyne is,
and go thy way. I wil gyue vnto this laste, euen as vnto
the. Is it not lawfull for me to doe as me lusteth, with
mine owne goodes? Is thine eie euil, because I am good?
So the laste shalbe firste, and the firste shalbe laste. For
many be called, but fewe be chosen.

The

The Sondae cal: Fol. 27.

led Sexagesima.

The Collecte.

Orde God, whiche seest that we put not our truste in any thyng that we doe: Mercifully graunt that by thy power, we may be defended against all aduersitie: through Iesus Christe our Lorde.

The Epistle.



Ye suffre fooles gladly, seyng your selues are wise. For ye suffer if a man byyng you into bondage: if a man deuoure, if a man take, if a man exalt himself: if a man smite you on the face. I speake as concernyng rebuke, as though we had bene weake in this behalfe. Howbeit, wherin soeuer any man dare be bolde, (I speake foolishly) I dare be bolde also. Thei are hebrues, euen so am I. Thei are Israelites, eue so am I. Thei are the sede of Abrahā, euen so am I. Thei are the ministers of Christe (I speake lyke a foole) I am more: in labours more abundaunt, in stripes above measure, in prison more plenteously, in death ofte. Of the Jewes. v. tymes receiued I. xl. stripes saue one: thise was I beatē with rodde. I was ones stoned. I suffred thise shipwracke. Night and daie haue I bene in the depe sea. In iourneieng often: in perilles of waters: in perilles of robbers, in ieopardies of mine awne nacion, in ieopardies emong the heathen: in perilles in the cite, in perilles in wildernes, in perilles in the sea: in perilles emong false brethzen: in labour and trauail: in watchynges often, in hunger and thirst, in fastynges often: in colde and nakednes: beside the thynges whiche outwardly happē vnto me. I am combred daiely, and do care for al congregacions. who is weake, and I am not weake: who is offended, and I burne not. If I muste nedes boaste, I will boaste of the thynges that concerne mine infirmities. The God and father of our Lorde Iesus Christ, whiche is blessed for evermore, knoweth that I lye not.

The Gospell.

E.iii.

when

Luc. viij.



When muche people ware gathered together, & ware come to hym out of all cities, he spake by a similitude. The sower went out to sowe his seede: & as he sowed, some fel by the way syde, & it was troden doune and the foules of the aire deuoured it vp. And some fell on stones, and assone as it was sprong vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good grounde, & sprang vp and bare fruct an. C. fold. And as he said these thyn- ges, he cried: he that hath eares to heare, let hym heare. And his disciples asked hym, sayeng: what maner of si- militude is this: And he laide, vnto you it is gyuen to knowe the secretes of the kyngdome of God: but to other by Parables, that when thei see, thei shoulde not see, and when they heare, they shoulde not vnderstande. The Pa- rable is this: the seede is the worde of God, those that are beside the waie, are they that heare: then cometh the de- uil and taketh away the worde out of their hartes, least they shoulde beleue and be saued. Thei on the stones, are thei whiche when thei heare, receiue the word with ioye and these haue no rootes, whiche for a while beleue, and in tyme of temptacion go awaie. And that whiche fel among thornes, are they whiche when they haue hearde, go furth and are choked with cares and riches, and vo- luptuous liuyng, & byng furth no fruct. That whiche fel in the good grounde are they, whiche with a pure & good harte heare the worde and kepe it, & byng furthe fructe through patience.

The Sondre cal:

led Quinquagesima.

The Collecte.

Orde whiche doest teache vs, that all our doyn- ges without charitie are nothyng worthe: sende thy holy Ghoste, and powre in our hartes that moſte

most excellent gifte of charitie, the very bonde of peace
and al vertues, without the whiche, whosoever liueth is
compted deade before the: Graunt this for thy onely
sonne Iesus Christes sake.

The Epistle.

Though I speake with tongues of men and of Angelles, and haue no loue, I am euen as soundyng brasle, or as a tinkelyng cimbal. And though I coulde Prophecie, and vnderstande al secretes, and all knowlege yea, yf I haue all Faith, so that I coulde moue Mountaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe al my gooddes to fiede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long & is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seketh not her awne, is not prouoked to anger, thynketh none euill, reioyleth not in iniquitie. But reioyleth in the truthe, suffereth al thynges, beleueth al thynges, hopeth all thynges, endureth all thynges. Though that Prophecying faile, either tongues ceasse, or knowlege vanishe away, yet loue falleth neuer away. For our knowlege is vnperfecte, and our Prophecying is vnperfect: but whē that whiche is perfect is come, thē that whiche is vnperfecte shalbe done away. When I was a childe, I spake as a childe, I vnderstode as a child, I ymagined as a childe. But as sone as I was a man, I put away childisshenes. Nowe we se in a glasse, euen in a darke speakyng: but then shal we see face to face. Nowe I knowe vnperfectly: But then shal I knowe, euen as I am knowen. Nowe abideth Faith, hope, and loue, euen these thre: but the chief of these is loue.

The Gospel.

Iesus toke vnto hym the. xii. and said vnto the: beholde, we go vp to Hierusalem, and all shalbe fulfilled: that are written by the Prophetes, of the Sonne of man. For he shalbe deliuered
C. iiii. vnto

The first daie of Lent.

vnto the Gentiles, and shalbe mocked, and despitefully entreated and spitted on. And when thei haue scourged hym: they wil putte hym to death, and the thirde day he shal ryle again. And thei vnderstode none of these thynges. And this sayeng was hid from the, so that thei perceyued not the thynges whiche ware spokē. And it came to passe, that as he was come nighe vnto Hiericho, a certain blynd mā sat by the high waies side, beggynge. And when he herde the people passe by, he asked what it ment and they saide vnto him, that Iesus of Nazareth passed by. And he cried, sayeng: Iesu thou sonne of Dauid, haue mercie on me. And they whiche wēt before rebuked hym that he should holde his peace, but he cried so muche the more: thou sōne of Dauid haue mercie on me. And Iesus stode stil, and commaunded him to be brought vnto him & when he was come nere, he asked hym: sayeng: what wilt thou that I do vnto the? And he said: Lorde that I might receiue my sight. And Iesus saide vnto hym: Receiue thy sight, thy faith hath saued the. And immediatly he receiued hys sight, & folowed hym praisynge God. & al the people when thei sawe it, gaue praise vnto God.

The .i. daie of lent.

The Collecte.

Almightie and euerlastyng God, whiche hatest no thyng that thou haste made, and doest forgyue the synnes of al them that be penitent: create and make in vs newe and contrite hartes, that we worthely lamentynge our synnes, and knowlegynge our wretchednesse, may obtaine of the, the God of al mercie, perfecte remission and forgyuenesse, through Iesus Christe.

The Epistle.

Ioc. ij.



Turne you vnto me with al your hartes, with fasting, weping, & mourning. Rede your hartes, & not your clothes. Turne you vnto the lorde your God, for he is gracious, & merciful long suffryng, & of great compassion, and redy to pardo wickednesse

wickednesse. Then no doubte he also shall turne and for-
gyue, and afre his chastenynge he shall let your encrease
remaine, for meate and drinke offrynges vnto the Lorde
your God. Blowe out with the trompet in Syon. Pro-
clayme a fastynge, cal the congregacion, and gather the
people together, warne the congregacion, gather the el-
ders, bryng the children and suckelynges together. Let
the bridegrome go furthe of his chamber, and the byde
out of her closet. Let the Priestes serue the lorde, betwene
the porche and the altar, wepyng, and sayeng: be fauou-
rable, O Lorde, be fauourable vnto thy people: lette not
thyne heritage be brought to suche confusion, leaste the
heathen be Lordes therof, wherfore shoulde they saie e-
mong the heathen: where is now their God?

The Gospel.



hen ye fast, be not sadde as the hypocrytes Mat. vi.
are, for they disfigure their faces, that it
may appere vnto men howe that thei fast.
Verely, I say vnto you, they haue their re-
warde. But thou, when thou fastest, an-
noynt thyne hed, and washe thy face, that
it appere not vnto men, howe that thou fastest, but vnto
thy father whiche is in secrete. And thy father whiche
seeth in secrete, shall rewarde the openly. Lay not vp for
your selues treasure vpon earthe, where the ruste and
motthe doth corrupte, and where theues breake thoro-
we & steale. But laie vp for you treasures in heauen, where
neither ruste, nor motthe doeth corrupte, and where the-
ues doe not breake throughe, nor steale. For where your
treasure is, there wil your hartes be also.

The first Sondaie

in Lent.

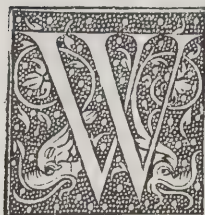
The Collecte.

O Lorde, whiche for our sake diddest fast fourtie da-
yes & fourtie nyghtes: gyue vs grace to vse suche
abstinence, that our fleshe beyng subdued to the
spirite,

spirite, we may euer obeye thy godly motions in righte-
ousnesse and true holines, to thy honour & glorie, whiche
liuest and reigest, &c.

The Epistle.

ij. Cor. vi.



Whereas helpers exhorte you, that ye receyue
not the grace of God in vaine. for he saith
I haue heard the in a tyme accepted: And
in the day of saluacion haue I succoured
the. Beholde, now is that accepted tyme:
behold, now is that day of saluacion. Let
vs giue none occasion of euil, that in our office be founde
no faulte, but in all thynges let vs behaue our selues as
the ministers of God, in muche pacience, in afflictions, in
necessities, in anguishes, in stripes, in prisonmentes, in
striues, in laboures, in watchynges, in fastynges, in pu-
renesse, in knowlege, in longe sufferynge, in kyndenes, in
the holy Ghost, in loue unfained, in the worde of truthe,
in the power of God: by the armour of righteousnesse, of
the right hande, and of the left: by honour, & dishonour:
by euil reporte and good reporte, as deceiuers, & yet true
as vnknewen, and yet knowen: as dyeng, and beholde,
we lyue, as chastened, and not killed, as sorowynge, and
yet alway mery: as poore, and yet make many riche: as
hauynge nothyng, and yet possessyng al thynges.

The Gospell.

Mat. iij.



Then was Iesus led away of the spirite in-
to wildernesse, to be tempted of the Deuil.
And when he had fasted. xl. dayes and. xl.
nighes, he was at the laste an hungred.
And when the tempter came to hym, he
saide: If thou be the sonne of GOD, com-
maunde that these stones be made breade. But he an-
swered & said: it is writen, man shall not lyue by breade
onely, but by euery word that procedeth out of the mouth
of God. Then the Deuil taketh hym vp into the holy ci-
tie, and setteth hym vpon a pynacle of the temple, and
sayeth vnto hym: if thou be the sonne of God, cast thy self
downe hedlong. For it is writte, he shal gyue his angels
charge

charge ouer the, and with their handes they shall holde the vp, lest at any tyme thou dalse thy foote against a stone. And Iesus laide vnto hym: It is written againe, thou shalt not tempte the lorde thy God. Againe, the deuill taketh hym vp, into an excedyng highe mountaine, & shewed hym al the Kyngdomes of the worlde, & the glory of them, & saith vnto hym: All these wil I gyue the, if thou wilt fal doune, and worshippe me. The saith Iesus vnto hym: Auoide Sathan, for it is written: thou shalt worship the Lorde thy GOD, and hym onely shalt thou serue. Then the deuill leaueth hym, and beholde, the Angelles came and ministred vnto him.

The. ii. Sondaie.

The Collecte.

Almighty God, whiche doest se that we haue no power of our selues, to helpe our selues: kepe thou vs bothe outwardly in our bodies, and inwardly in our soules, that we may be defended from al aduersities whiche maye happen to the bodie, and from all euill thoughtes, whiche may assaulte and hurte the soule, through Iesus Christe, &c.

The Epistle.



We beseeche you brethren, & exhorde you by the Testamēt of the Lorde Iesus, that ye encrease more & more, euen as ye haue receiued of vs, how ye ought to walke & please God. For ye knowe what cōmaundementes we gaue you, by our lorde Iesus Christ. For this is the wil of God, euen your holines, that ye should abstain from fornicacion, & that euery one of you shoulde knowe how to kepe his vessel in holines and honour, and not in the luste of concupiscence, as doe the heathen, whiche know not God. That no mā oppresse & defraude his brother in bargainynge, becaule that the lorde is the auēger of al suche thynges, as we tolde you before and testified.

For

For God hath not called vs vnto vncleennesse, but vnto holinesse. He therfore that despiseth, despiseth not man, but God, whiche hath sent his holy spirite emong you.

The Gospel.

Ma. xv.



Jesus went thence, and departed into the coastes of Tyre and Sydon: and beholde, a woman of Canaan (whiche came out of the same coastes) cryed vnto hym, sayeng: haue mercie on me, O Lorde thou sonne of David. My daughter is piteously vexed with a Deuil. But he answered her nothing at al. And his Disciples came and besought him sayeng: Sende her awaie, for she crieth after vs. But he answered, and saide: I am not sent, but to the lost shepe of the house of Israell. Then came she and worshipped hym, sayeng: Lorde helpe me. He aunswere, and saide: It is not mete to take the childrens breade, and cast it to dogges. She aunswere, and saide: Truthe Lorde, for the dogges eate of the croimmes, whiche fall from their maisters table. Then Jesus aunswere, and saide vnto her: O woman, great is thy Faithe, be it vnto the, even as thou wilt: and her daughter was made whole, euen the same tyme.

The. iij. Sondaie.

The Collecte.

We beseeche the almightie God, loke vpon the hartie delyres of thy humble seruauntes: & stretch furth the right hande of thy maiestie, to be our defence against al our enemies: through Jesus Christ our lorde.

The Epistle.

Ephe. v.



Ye you the folowers of God as dere children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng, and a Sacrifice of a swete sauoure to God. As for fornication, and all vncleennes, or coueteousnesse, lette it not be ones named emong you, as it becometh sainctes: or filchinesse, or folish talking, or iestynge, whiche

whiche are not comely, but rather geuyng of thanckes. For this ye knowe, that no whozemonger, either vnclane persone, or couetous persone, (whiche is a worshipper of ymagēs) hath any enheritaunce in the kyngdome of Christe, & of God. Lette no man deceiue you with vaine wordes. For because of such thinges commeth the wrath of God vpon the childre of disobedience. Be not ye therefore cōpanions of them. Ye ware somtyme darkenes, but nowe are ye light in the Lorde. walke as children of lighte, for the fruite of the spirit e cōsisteth in all goodnes, and rightuoulnes, & truthe. Accept that whyche is pleasyng vnto the Lorde, and haue no fellowship with the vnfrutefull workes of darkenes, but rather rebuke them. For it is a shame, euē to name those thinges whiche are done of them in secrete, but al thinges when they are broughte furthe by the lighte, are manifest, for whatsoeuer is manifest, the same is light. wherefore he saith: Awake thou that sleapest, and stande vp from death, and Christe shal gyue the light.

¶ The Gospel.

  **E**lus was castyng out a Deuil, that was dombe. And when he had cast out the Deuil, the dombe spake, and the people wondred. But some of theym laide: he casteth out Deuilles through Belzebub the chiefe of the deuilles. And other tempted him, and required of hym a signe from heauen, But he knowing their thoughtes, laid vnto thē: Every kingdome deuided agaynste it selfe, is desolate: & one house dothe fal vpon another. If Sathan also be deuided agaynste hymselfe, howe shall his kyngdome endure: Because ye saie, I caste out deuilles through Belzebub. If I by the helpe of Belzebub cast out deuilles, by whose helpe do your childre cast thē out: Therefore shal they be your iudges. But if I wyth the finger of God caste out Deuilles, no doubt the kyngdome of GOD is come vpo you. whē a strong man armed watcheth his house, the thinges that he possesseth are in peace. But whē a stronger then he cometh vppō hym, and ouercometh

Luc. xi.

F. l.

meth

meth hym, he taketh from hym all his harnesse (wherin he trusted) and deuiderh his goodes. He that is not with me, is against me. And he that gathereth not wyth me, skattreth abroad. When the vncleane spirite is gone out of a man, he walketh throughe drie places, seeking reste. And whē he findeth none, he saith: I wil retorne agayne into my house whence I came out. And when he cometh, he fyndeth it swept and garnished. Then goeth he & taketh to hym, vii. other spirites worse then hymself and they entre in and dwel there. And thende of that man is worse then the begynnyng. And it fortuneth, & as he spake these thynges, a certeine woman of the cōpany lifte by her voice, & laide vnto him: Happye is the wōbe that bare the, & the pappes which gaue the sucke. But he said: yea, happy are they that heare the worde of GOD and kepe it.

The.iiij. Sondaie in Lent.

The Collecte.



Aunt we beseeche the almighty GOD, that we, whiche for our euell dedes are wortheiye punished, by the comforte of thy Grace maie mercifully be relieved. Throughe our Lorde

The Epistle.

Ga.iiij.

Jesus Christe.



El me ye that desire to be vnder the lawe do ye not heare of the lawe For it is writ ten that Abraham had two sonnes, the one by a bonde maide, the other by a free woman. yea, & he which was borne of the bōde woman, was borne after the flesh, But he wich was borne of the fre wōmā was borne by promesse: which thinges are spoken by an Allegory. For these are. ii. testaments, the one from the mounte, Sina, which engēd्रेth vnto bōdage, which is Agar: For mount Sina, is Agar, in Arabia, & bord्रेth vpon the citie whiche is now called Hierusalem, and is in bondage with her Chyl dren. But Hierusalem whiche

which is aboue, is free, which is the mother of vs al. For it is witten. reioyce thou baren that bearest no children breake furth and cry thou that trauailest not: for the desolate hath many moe children the she whiche hathe an husbände. Brethren we are aftre Isaac, the children of promes. But as then, he that was borne aftre the flesh, persecuted hym that was borne aftre the spirite: euen so is it now. Neuerthelesse, what saith the scripture: Put away the bode woman & her sonne. For the sonne of the bonde womā, shal not be heyre with the sonne of the free woman. So then Brethren, we are not Children of the bonde woman, but of the free woman.

¶ The Gospell.

Jesus departed ouer the sea of Galilee, which is the Ihon. vi. sea of Tyberias, and a greate multitude folowed hym, because they sawe his myracles, which he didde on the that ware diseased. And Jesus went vp into a mou- taine, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. whē Jesus then lift vp his eies, and sawe a greate cōpany come vnto him: he said vnto Philip, whēce shal we buy breade that these maye eate: This he saide to proue hym: for he hymselfe knewe what he wolde do. Philip answered him. Two hundred peny worth of brede are not sufficient for the, that euery man maie take a litle. One of his Disciples, (Andrew Symon Peters brother) saith vnto him: There is a lad whiche hath. v. barley loues, & ii. fishes: but what are thei among so many: And Jesus saide, make the people sytte doune. There was muche grasse in the place: so the mē sate doune in nōbre about. v. M. And Jesus toke the bred, & when he had geuen thāckes, he gaue to the disci- ples, & the Disciples to theym that ware sette doune: & likewise of the fishes, as muche as they wolde. when thei had eaten enough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost And thei gathered it together, and filled. xii. Baskettes with the broken meate of the. v. barley loues: which broken meate remained vnto theym that had eaten. Then

J. ii.

those

those men, whē they had sene the miracle that Iesus did laide, this is of a truthe, the same prophete that shoulde come into the worlde.

The .v. Sondaie in Lent.

The Collecte.

We beseeche the almighty God, mercifully to loke vpon thy people, that by thy greates goodnes they may be gouerned and preserued euermore, bothe in bodie and soule, through Iesus Christ our lord.

The Epistle.

Hebr. ix.



Christe being an highe prieste of good thinges to come, came by a greater and a more perfect tabernacle, not made with hādes that is to saie, not of this buyldynge, neyther by the bloud of Goates, & Calues, but by hys owne bloud he entred in ones into the holy place, and founde eternall redemptiō. For if the bloud of oren and of goates, and the alshes of a yong cowe, whē it was sprinckled, purifieth the vncleane, as touchyng the purifieng of the fleshe: howe muche more, shal the bloude of Christe (whiche throughe the eternall spirite, offered himself without spot to God) purge your conscience from deade workes, for to serue the liuyng god. And for this cause, he is the mediatur of the newe testament, that through death, whiche chaunced for the redemptiō of those transgressions that ware vnder the first testament, they which are called, might receiue the promise of eternal enheritaunce.

The Gospel.

Ihon. viij.



Whiche of you can rebuke me of sinne: If I saie the truthe, why doe ye not beleue me: he that is of god, heareth goddes wordes: ye therfore heare thē not, because ye are not of god. Thē answered the Jewes, & said vnto him: Say we not wel that thou arte a Samaritane, and hast the deuil. Iesus answered I hane not the deuil, but I honour my father, and

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& ye haue dishonoured me. I seke not myne owne prayse
ther is one that seketh and iudgeth. Verely, verely I say
vnto you: If a mā kepe my sayeng, he shal neuer se death
Then sayde the Jewes vnto hym: Now knowe we that
thou halte the Deuil. Abraham is deade, & the Prophe-
tes: & thou sayest, yf a man kepe my sayeng, he shal neuer
taste of death. Arte thou greater than our father Abra-
ham, whiche is deade: and the Prophetes are deade:
whome makeste thou thy selfe? Iesus answered: If
I honour my selfe, myne honour is nothyng. It is my
father that honoureth me, whiche you say is your God,
and yet you haue not knowē him. But I know him, and
yf I say I knowe hym not: I shalbe a liar like vnto you.
But I knowe hym and kepe his sayeng. Your father A-
braham was glad to se my daye: and he sawe it, and re-
ioyled. Then sayde the Jewes vnto hym: Thou arte not
yet fifty yere olde, & hast thou sene Abraham? Iesus sayde
vnto them: verely verely, I saye vnto you, ere Abraham
was borne, I am. Then toke thei by stones to cast at him
but Iesus hid himselfe, and went out of the temple.

The Sondaie next

before Easter.

The Collecte.



Almighty, and everlastyng God, whiche of thy
tender loue towardes man, hast sent our sauicour
Iesus Chryst to take vpon him our fleche, and to
suffer death vpon the crosse, that al mankinde shoulde fo-
low therample of his great humilitie, mercifully graūt
that we bothe folow the example of his pacience, and be
made partakers of his Resurrection, throughe thesame
Iesus Chryste our Lorde. Amen.

The Epistle.



Et thesame mynde be in you, that was also in Philip. ij.
Christ Iesu: whiche when he was in the shape
of God, thought it no robbery to be equal with
god: neuerthelesse, he made himself of no repu-
tation, takyng on him the shape of a Seruaunt, and be-

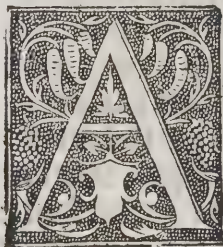
I. iii.

came

came lyke vnto menne, and was founde in his apparelle as a manne, he humbled hymselfe, and became obedient to the deathe, euen the deathe of the Crosse. Wherefore GOD hath also exalted him on highe, and giuen hym a name, whiche is aboue all names: that in the name of Iesus, euery knee shoulde bowe, bothe of thinges in heauen, and thynges in earthe, and thinges vnder the earth and that al tongues shoulde confesse, that Iesus Chyrist is the lorde, vnto the praise of God the father.

The Gospel.

Mat. xxvi.



AND it came to passe, when Iesus had finished all these sayenges, he sayde vnto hys Disciples: ye knowe that after two daies shalbe Easter, and the Sonne of manne shalbe deliuered ouer to bee crucified. Then assembled toguether the chiefe Priestes, and the Scribes and the Elders of the people, vnto the Palace of the highe Prieste (whiche was called Caiphas) and helde a counsaill that they myghte take Iesus by subteltie and kille him. But they saide, not on the holie daie, least there be an vppore among the people. When Iesus was in Bethany in the house of Symon the Leaper, there came vnto hym a woman hauyng an Alabaster Boze of precious oinctemente, and powred it on hys heade, as he satte at the bourde. But when his Disciples sawe it they had indignation, sayeng, whereto serueth this waste? This oinctment might haue bene well solde, and geuen to the poore. When Iesus vnderstode that, he saide vnto theym: why trouble ye the woman? For she hath wroughte a good woorkke vppon mee. For ye haue the poore alwaies with you: But me ye shall not haue alwaies. And in that she hath caste this oinctment on my bodie, she didde it to bury me. Verely I saye vnto you, whersoever this gospel shalbe preached in al the worlde, there shall also this be tolde that she hath done, for a memorial of her. Then one of the. xii. which was called Judas Iscariot, went vnto the chiefe
priestes

prestes & said vnto them, what wil ye geue me, and I wil
 deliuer him vnto you: And thei appointed vnto him. xxx
 pecies of siluer. And from that tyme furth, he soughte
 oportunitie to betraie him. The first day of swiete bread
 the disciples came to Iesus, saieng to him, where wilt
 thou, that we prepare for the to eate the passeouer: And
 he said: go into the citie, to such a man, and say vnto him
 the master saith my tyme is at hand, I wil kepe my Ea-
 ster by the with my disciples. And the disciples did as Je-
 sus had appointed them, and thei made ready the passe-
 ouer. When the euē was come, he sate doune with the. xii
 And as thei did eate, he said: Verely I say vnto you, that
 one of you shal betray me. And thei ware exceding sorou-
 full & began euery one of thē to say vnto him. Lord is it
 I: he answered, and said: he that dippeth his hand with
 me in the dishe, thesame shal betraie me. The sonne of
 man truly goeth as it is writte of him, but wo vnto that
 man, by whom the sonne of man is betrayed. It had bene
 good for that man, if he had not bene borne. Then Judas
 which betrayed him, answered and said: master is it I: he
 saide vnto him thou hast saide. And when they ware ea-
 ting, Iesus toke bread, and when he had giuen thanckes
 he brake it, and gaue it to the disciples, & said: Take, eate,
 this is my body. And he toke the cup, and thanked and
 gaue it thē, saiēg, drink ye al of this, for this is my bloud
 (whiche is of the new testament) that is shed for many
 for the remissio of sinnes. But I say vnto you, I will not
 drinke hencefurth of this frute of this vine tree vntil the
 day when I shal drinke it newe with you in my fathers
 kingdome. And whē thei had said grace, thei wente out
 vnto mouēt Oliuete. Thē said Iesus vnto thē. Al ye shall
 be offēded because of me this night. For it is writte I wil
 smite the shepherd, & the sheepe of the flock shalbe scattred
 abroad: but after I am risen againe, I will go before you
 into Galile. Peter answered & said vnto him, though all
 mē be offēded because of the, yet wil I not be offēded. Je-
 sus said vnto him: Verely I say vnto the, that in this sa-
 me night before the cocke crow, thou shalt deny me thrise

Peter saide vnto him, yea, though I shoulde die with the, yet wil I not deny the. Likewise also, said al the disciples. Thē came Iesus with thē vnto a farme place, (whiche is called Gethsemane,) & said vnto the disciples: sitte ye here, while I go & pray yonder. And he toke with him peter & the two sonnes of zebede, & began to ware sorowful & heauy. Then said Iesus vnto them. My soule is heuy, euen vnto the death: tary ye here, & watche with me. And he went a litle further & fel flat on his face, & prayed saieng: O my father, if it be possible, let this cuppe passe from me, neuertheles not as I wil but as thou wilt. And he came vnto the disciples, & found thē a slepe, & said vnto peter, what: could ye not watche with me one houre: watch, & pray, that ye entre not into tēptacion, the spirit is willing, but the fleshe is weake. He went away ones againe, & prayed saieng: O my father if this cup may not passe away from me except I drynke of it, thy wil be fulfilled, and he came & found them a slepe againe, for their eies ware heauy. And he left them, & went again & prayed the third tyme, saieng thesame wordes. Then cometh he to his disciples, and said vnto them. Slepe on now & take your rest. Behold the houre is at hand, & the sonne of mā is betrayed into the handes of sinners. Rise, let vs be going, behold, he is at hād that doth betray me. While he yet spake lo, Judas one of the nombre of the. xii. came & with him a gret multitude with swordes & stauers sent frō the chief priestes, & elders of the people. But he that betrayed him gaue them a token saieng, whomsoever I kisse, thesame is he, holde him fast. And furthwith he came to Iesus, & said, haile master, & kissed him. And Iesus said vnto him: frēd, wherfore art thou come. Thē came they & laid hādes on Iesus, & toke him. And behold, one of thē that ware with Iesus, stretched out hys hande, and drue his sworde and stroke a seruaint of the high priest, and smote of his eare. Then saide Iesus vnto him, put by thy sword into the sheath, for al thei that take the sword shal perishe with the sword. Thinkest thou that I can not now praye to my father, and he shall geue me euen now more
more

more then. xii. legions of Angelles. But howe the shall
the scriptures be fulfilled: For thus muste it be. In that
same houre saide Iesus to the multitude: ye be come out
as is ware to a thefe with sweardes & staves, for to take
me. I late daily with you teaching in the temple and ye
toke me not. But al this is done that the Scriptures of
the Prophetes might be fulfilled. The all the disciples
forsoke hym and fled. And they toke Iesus, and led him
to Caiphasthe high priest, wher the scribes & the elders
ware assembled. But Peter folowed hym a farre of vn-
to the high priestes palace, and went in, and satte wyth
the seruantes to see the ende. The chief priest and elders
& al the counseil sought false witnes against Iesus, for
to put him to death, but found none. Yea when many
false witnesses, came, yet founde thei none. At the last
came. ii. false witnesses, & said: This felowe saide, I am
able to destroy the temple of god, & to builde it again in
iii. daies. And the chief priest arose & said vnto hym, an-
werest thou nothyng: why do these beare witness agai-
nst the. But Iesus helde his peace. And the chiefe
priest answered, & saide vnto him. I charge the by the li-
uing god that thou tel vs whether thou be christ the so-
ne of god. Iesus said vnto him, thou hast saide. Neuer-
theles I saie vnto you, herafter shal ye see the sone of ma
sittynge on the right hand of power, & comynge in the
cloudes of the skie. Then the hie priest rent his clothes
sayng, he hath spoken blasphemy: what nede we of any
more witnesses Behold now ye haue heard his blasphe-
my, what thinke ye: They answered & saide, he is wor-
thy to die. Then didde they spitte in his face, & buffeted
hym with fystes. And other smote him on the face with
the palme of ther handes, sayng, tel vs thou Christe, who
is he that smote the: Peter satte without in the court, & a
damosel came to hym sayng: thou also warte with Iesus
of Galile, but he denied before the all sayeng. I wote not
what thou saiest. whē he was gone out into the porche,
another wenche sawe hym, & saide vnto the that ware
there This fellowe was also with Iesus of Nazareth. &
agayne

againe he denied wyth an othe sayeng: I doe not knowe
 the mā. After a while came vnto him thei that stode by,
 and said vnto Peter: surely thou art euen one of the, for
 thy speche bewraieyth the. Then begā he to curse and to
 sweare that he knew not the man. And immediatly the
 cocke crue. And Peter remēbzed the worde of Jesu whi
 che said vnto him: before the cocke crowe, thou shalt de-
 nie me thise, & he went out and wept bitterly. When the
 mornynge was come, all the chiefe priestes & elders of the
 people, helde a counsail against Iesus, to put hym to de-
 ath, & brought hym bounde & deliuered hym vnto Pon-
 tius Pilate the deputie. The Judas (which had betrai-
 ed hym) seing that he was condemned, repēted himself
 and brought again the .xxx. plates of siluer to the chiefe
 priestes & elders sayēg, I haue sinned betraieng thinnoc-
 cent blood. And thei saide, what is that to vs: se thou to
 that. And he cast down the siluer plates in the tēple & de-
 parted, & went & hāged himself. And the chief priest toke
 the siluer plates, & said: It is not lawfull for to put the in
 to the treasure, because it is the pryce of blood. And thei
 toke counsail & bought with them a potters fielde to bu-
 ry straungers in. Wherefore the fielde is called the fielde
 of blood, vntil this daie. The was fulfilled that which
 was spoken by Jeremy the Prophete, sayeng: & thei toke
 .xxx. siluer plates, the pryce of him that was valued, whō
 they bought of the childrē of Israel, & gaue them for the
 potters fielde, as the lorde appointed me. Iesus stode be-
 fore the deputie, & the deputy asked hym sayēg: Art thou
 the kyng of the Jewes: Iesus saide vnto him thou saiest
 And when he was accused of the chiefe priestes, & elders
 he answered nothyng. Then said Pilate vnto him: hea-
 rest thou not how many witnessses thei laie against the.
 & he answered hym to neuer a word, in so muche that the
 deputie marueiled gretly. At that feast the deputie was
 wont to deliuer vnto the people a prisoner, whome they
 wold desire. He had the a notable prisoner called Barra-
 bas. Therfore, when thei ware gathered together Pila-
 te saide, whether will ye that I geue louse vnto you Bar-
 rabas

rabas, or Jesus which is called christ: For he knewe & for
enue thei had deliuered him. whē he was set doū to ge-
ue iudgemēt, his wife sent vnto him saiēg, haue thou no
thing to doe with that iuste man, for I haue suffred this
daie many thinges in my sleape because of him. But the
chief priestes & elders, perswaded & people that thei shold
aske Barrabas, & destroy Jesus. The deputy answered,
& said vnto thē: whether of the twaine will ye that I let
lose vnto you: They said Barrabas. Pilat said vnto thē
what shal I do then with Jesus, which is called Christ:
Thei al said vnto him, let him be crucified. The deputy
said, what cruel hath he doē: but thei cried more, saiēg, let
him be crucified. whē Pilate saw & he could preuaile no
thing, but that more busines was made, he toke water &
washed hys hādes before the people saieng: I am inno-
cent of the bloude of this iust persone, se ye. Then answer-
ed al the people, and said, his bloude be on vs, & on our
childrē. Thē let he Barrabas lose vnto thē, & skourged
Jesus, & deliuered hym to be crucified. Thē the souldiers
of the deputy toke Jesus into the common hall, and ga-
thered vnto hym all the cōpanye, and they striped hym,
& put on hym a purple robe, and platted a croune of thoz-
nes, & put it vpon his head, & a riede in hys ryght hand,
and bowed the knee before hym, and mocked him saiēg:
Haile king of the Jewes, and when thei had spit vpon
him, thei toke the riede and smote hym, on the head And
after that they had mocked him, they toke the robe of
him againe, and put his awne raiment on him and led
him a way to crucifie him. And as they came out, thei fo-
unde a man of Ciren (named Simō) him they compell-
ed to beare his crosse, & thei came vnto & place whiche is
called Golgotha, that is to say, a place of deade mens
sculles, & gaue him vineigre mingled with gal to drinke.
And when he had tasted thereof, he woulde not drynke.
when thei had crucified him, thei parted his garmentes
and did cast lottes, that it might be fulfilled which was
spokē by the prophet: thei parted my garmentes, amōg
them, and vpon my vesture did thei cast lottes, And thei
late

late and watched him there, and set vp ouer his heade
the cause of his deathe writte, This is Iesus the kyng of
the Jewes. The ware there two theues crucified with
him one on the right had, & an other on the lefte. Thei,
that passed by reuiled hym, waggyng their heades & sa-
leng: Thou that destroyedst the temple of god, & diddest
build it in thre daies, saue thy selfe. If thou be the sonne
of God come doune from the crosse. Like wise also the
high priestes mocking him, with the scribes, and elders,
said he saued other, himselfe he cannot saue. If he be the
king of Israel, let hym now come doune fro the crosse,
& we wil beleue hym. He trusted in God, let hym deliuer
him now, if he wil haue him, for he said, I am the sone of
god. The thieues also whiche ware crucified with hym
caste the same in his tieth. Fro the. vi. houre, was the
darkenes ouer all the lade, vntil the. ix. houre. And abou-
te the. ix. houre Iesus cried with a loude voyce saleng:
Ely Ely, lama labachtany, that is to say: My God, my
God, why haste thou forsake me: Some of the that sto-
de there, when thei hearde, that said. This man calleth
for helias, And straight wale one of theim rane and to-
ke a sponge, and when he had filled it ful of vineigre, he
put it on a riede, & gaue him to drinke. Other saide let vs
le whether helias will come & deliuer him. Iesus
when he had cried againe with a loude voice, yelded vp
the ghost. And behold the baile of the temple did rende in
.ii. partes, fro the top to the botome, & the earthe didde
quake, & the stones rent, & graues didde opē, and many
bodies of sainctes whiche slept, arose, & went out of the
graues after his resurrectiō, & came into the holy citie
& appered vnto many. when the Centurion, & they that
ware with hym watchyng Iesus, sawe the earth quake
& those thynges which happened, thei feared greatli sa-
eng: Truly this was the sonne of god. And many wo-
me ware there (beholdyng him a farre of,) whiche fol-
lowed Iesus from Galile, ministring vnto hym: Among
whiche was Marie Magdalene, and Mary the mother
of James, & Ioses, and the mother of zebedeis children

Monday before Easter.

The Epistle.



What is he this, that cometh from Edom
with redde coloured clothes of Bosra: Esaie lxiij.
(whiche is so costly Clothe) and cometh
in so mightelye with all his strength: I
am he that teacheth rightuoulnes & am
of power to helpe. wherfore then is thy
clothing redde, and thy raiment like his

that treadeth in the wine presse: I haue troden the presse
my selfe alone, and of al people there is not one with me.
Thus will I treade downe myne enemies in my wrath,
and set my fete vpon them in myne indignation. And
their bloude shal bespyng my clothes, and so will I staine
all my raiment. For the daie of vengeance is assigned
in my harte, and the yere when my people shalbe deliuered
is come. I looked about me, and ther was no man
to shewe me any helpe. I marvelled that no man held me
by: Then I helde me by myne owne arme, and my feruentnes
sustained me. And thus will I treade downe the
people in my wrath, and bathe them in my displeasure
and vpon the earth wil I late their strength. I wil declare
the goodnes of the lord, yea, & the praise of the lord for
all that he hath geue vs, for the great good that he hath
done for Israell: which he hath geuen them of his owne
favour, and accordyng to the multitude of hys louynge
kindnes. For he said, these no doubt are my people & no
shynking childre, & so he was their sauiour. in their troubles
he was also troubled with the, and chaungell that
went furth fro his presce deliuered the. Of very loue &
kyndenes that he had vnto the, he redeemed the. he hath
borne them, & caried the by euer sence the worlde began.
But after they prouoked him to wrath, and bered hys
holy mind, he was their enemy and fought against the,
himselfe: Yet remembred Israell the olde tyme of Moyses
and his people, sayeng: where is he that brought theim
from the water of the sea, with the that fiede his shiepe:

G. i.

where

where is he that hath given his holpe spirite amonge them: he ledde them by the right hande of Moses with his glorious arme deuynge the water before them, (wherby he gatte him selfe an euerlastyng name,) he led them in the deepe as an horse is ledde in the plaine, that they shoulde not stumble, as a tame beaste goeth in the felde, and the breath giuen of God, giueth him reste.

Thus O God hast thou ledde thy people, to make thy selfe a glorious name withall: Loke doune then fro heauen, and beholde the dwelling place of thy sanctuary & thy glory. Howe is it that thy zelousye, thy strength the multitude of thy mercies and thy louyng kindenes will not be entreated of vs, yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlastyng. O lord, wherfore hast thou led vs out of thy waile: wherfore hast thou hardened our hartes, that we feare the not? Be at one with vs againe for thy seruantes sake, & for the generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possessio, for our enemies haue trode down the holy place And we ware thine fro the beginnyng when thou wart not their lord, for they haue not called vpon thy name.

The Gospel.

Marc. xiiij



¶ Jer. ii. dayes was Easter, and the dayes of swete bread. And the high priests, and the scribes sought how they might take him by craft and put him to deathe. But thei saide not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper: euen as he sate at meate, ther came a woman, hauing an Alabaster bore of ointement called Narde, that was pure, & costlye: and she brake the bore, & powred it vpo his head. And ther ware some that ware not content within themselues, and saide, what needeth this wast of ointement: For it might haue bene sold for more then .ccc. pence, & haue bene giuen vnto the poore. And they grudged against her. And Iesus sayde, let her alone

alone why trouble ye her: she hath done a good worke on me. For ye haue poze with you alwaies: And whensoeuer ye wil ye may do theim good, but me haue ye not alwaies. She hath done that she coulde, she came aforehande to anoint my body to the burieng. Verely I saye vnto you, whersoever this Gospell shalbe preached thoroughout the whole worlde, this also that she hath done shalbe rehearsed in remembraunce of her.

And Judas Iscarioth one of the. xii. went away vnto the high priestes to betraye him vnto them. When theie heard that, thei were glad, and promised that thei wold giue him money. And he sought how he might conueniently betray him. And the first day of swete breade (whē they offred the Passeouer) his disciples sayde vnto hym: where wilt thou that wee goe and prepare that thou maiest eate the passeouer: And he sent furthe two of hys Disciples, and saide vnto them. Go ye into the citie, and there shall mete you a man bearyng a Pitcher of water, folowe him. And whethersoeuer he goeth in, saie ye vnto the good man of the house, the Mayster saith, where is the Ghest chamber where I shal eate the Passouer with my Disciples, and he wyll shewe you a greate Parloure paued and prepared: there make ready for vs. And hys Disciples went furth and came into the citie and founde as he had saide vnto them: and thei made ready the passeouer: And when it was now euen tyde, he came wyth the. xii. And as they sate at bourde and didde eate, Jesus sayd, verely I say vnto you, one of you (that eateth with me) shal betraie me. And thei began to be sorry and to say to hym one by one, is it I: And another sayde is it I: he aunswered and saide vnto theym, it is one of the twelue, euen he that dippeth with me in the platter. The sonne of manne truely goeth as it is writtent of him, but wo to that man by whome the Sonne of man is betraied: good ware it for that man if he had neuer bene borne. And as they did eate, Jesus toke breade, and when he had giuen thanckes he brake it, and gaue to them and sayde: Take eate, this is my body. And he toke the Cuppe, and when

he had geuen thanckes, he toke it to theym, and they all
 dranke of it. And he said vnto them: This is my bloud
 of the newe Testament whiche is shed for many. Verely
 I say vnto you, I will drinke nomore of the frute of the
 vyne, vntille that daye that I drynke it newe in the
 Kyngdome of God. And when they had saide Grace,
 they went out to the mounte Oliuete. And Iesus sayeth
 vnto them: All ye shal be offended because of me this
 night. For it is written, I will smyte the shepeheard and
 the sheepe shal be scattered. But after that I am risen a-
 gaine, I will go into Galile before you. Peter saide vn-
 to hym, and though all men be offended, yet will not I.
 And Iesus saith vnto him: Verely, I saie vnto the, that
 this day, euen in this night, before the cocke crow twise,
 thou shalte deny me thre tymes. But he spake more ve-
 hemently, no. If I shoulde die with the, I will not deny
 the. Likewise also saide they all. And theie came into a
 place whyche was named Gethsemany, and he saide to
 his disciples, sit ye here, while I go a side and pray. And
 he taketh with him Peter, and James, and Iho, and be-
 gan to waile abashed, and to be in an agony and said vn-
 to them. My soule is heauy euen vnto the death, tary ye
 here and watche. And he wet furth a litle and fel doune
 flatte on the grounde, and praied, that if it ware possible
 the houre might passe from him: And he saide Abba fa-
 ther, al thinges are possible vnto the, take awai this cup
 from me: neuerthelesse, not as I will, but that thou wilt
 be done. And he came and founde them slepyng, and sai-
 eth to peter, Simon, sleepest thou: couldest not thou wat-
 che the one houre: watche yee and praye, leaste ye enter into
 temptation, the spirit truly is redy, but the fleshe is wea-
 ke. And againe he went a side and praied, and spake the
 same wordes: And he returned and founde theym a slee-
 pe againe, for their eies ware heauy, neyther wiste they
 what to aunswere hym. And he came the thirde time
 and sayde vnto them. Slepe hencefurthe, and take your
 ease, it is enough, the houre is come, beholde the sonne of
 manne is betraied into the handes of Sinners, ryse vp
 let vs

let vs go, lo he that betraieþ me is at hande. And immediatly, while he yet spake, commeth Judas (which was one of the. xii.) and with him a greate nombre of people, with sweardes and staues from the highe Priestes, and Scribes and elders. And he that betraied him, had gyuen them a general token saieng: whosoever I do kysse, thesame is he. Take and leade him away warelye. And as sone as he was come, he goeth straitte way to him, and saieth vnto him, Master, master, and kissed him. And they layed their handes on him, and toke him. And one of them that stode by, drew out a sworde, and smote a seruaunt of the high priestes, and cut of his eare. And Jesus aunswered and saide vnto them: ye be come out as vnto a thefe with sweardes and staues for to take me. I was dayly with you in the temple teaching, and ye toke me not: but these thynges come to passe, that the Scriptures shoulde be fulfilled. And they all forsoke him and ranne away. And ther folowed him a certaine yong mā clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment and fledde from them naked. And they led Jesus away to the hie priest of all, & with him came all the hie priestes, & the elders & the scribes. And Peter folowed him a greate waye of (euen til he was come into the palace of the highe priest) and he sate with the seruantes, and warmed himselfe at the fire. And the hie priestes, and al the counsaill sought for witnes against Jesus, to put him to death, and founde none, for many bare false witnes againste him, but their witnesses agreed not together. And there arose certain and brought false witnes against him, saieng: we heard hym saie, I wille destroy this temple that is made with handes, and within thre dayes I will bulde an other made without handes. But yet their witnesses agreed not together. And the high priest stode vp among them and asked Jesus sayeng: aunswereste thou nothyng? Howe is it that these beare witnes agaynst the? But he helde hys peace, and aunswered nothyng. Agayne, the hie priest asked hym and sayde vnto hym: Arte thou

G. iii. Christe

Thursday nexte

Christe the sonne of the blessed: And Jesus sayde, I am. And ye shal se the sonne of man sitting on the right had of power, and comning in the cloudes of heauen. Then the high priest rent his clothes and said: what nede we any further of witnessers: ye haue hard blasphemy what thinke ye: And they all condemned him to be worthy of death. And some began to spitte at him. And to couer his face, and to beate hym with fistes, and to saye vnto him: arede, and the seruantes buffeted him on the face. And as Peter was benethe in the palace, ther came one of the wenches of the hiest priest, and when she sawe Peter warming himselfe, she looked on him and said. Warte not thou also with Jesus of Nazareth: And he denied, sayeng. I know him not, neither wote I what thou saiest. And he went out into the porche & the cocke crewe. And a damoselle (when she sawe him, began againe to say to them that stode by: this is one of them. And he denied it again. And anone after they that stode by, saied agayne vnto Peter, surely thou art one of theim, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse, and to sweare, sayeng: I know not this man of whome ye speake. And againe the Cocke crewe & Peter remembred the worde that Jesus had said vnto him: before the cocke crowe twise, thou shalt deny me thre times. And he began to wepe.

Tuesdaie before Easter.

The Epistle.

Esaie. l.



THE Lorde God hath opened mine eare, therefore can I not say, neither withdraw my selfe: But I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame, and spittynge, and the lorde God shal helpe me: Therefore shall I not bee confounded: I haue hardened my face like a flint stone, for I am sure that I shal not come to confusion, he is at hande that iustifieth me, who wille then go to lawe with me. Lette vs stande one againste another

ther: yf ther be any that will reason with me, let him come here furth vnto me. Beholde the lord God standeth by me, what is he then that can condempne me: Lo they shalbe like as an olde cloth, the motthe shal ete them vp.

Therefore whoso feareth the lord among you, let him heare the voice of his seruauant. whoso walketh in darkenes, and no light shineth vpon him, lette him put hys trust in the name of the Lord, and holde him by by hys God. But take hede, ye all kinde a fire of the wrathe of God, and steare vp the coles, walke on in the glistering of your owne fire, and in the coles that ye haue kunded. This commethe vnto you from my hande, namely that ye shall slepe in sorowe.

¶ The Gospell.



And anon in the dawninge, the highe marke. xv.
 Priestes helde a counsaill with the Elders and the Scribes, and the whole congregation, and bounde Iesus, and ledde him awaye and deliuered him to Pilate. And pilate asked hym: art thou the king of the Iues. And he answered & said to him, thou saist it. And the hie prestes accused him of many thynges. So Pilate asked him againe saieng. aunswerest thou nothyng: Beholde how many thinges they lay to thy charge. Iesus aunswered yet nothing, so that pilate meruailed. At that feast pilate did deliuer vn to them a prisoner, whomesoeuer they wolde desire. And ther was one that was named Barrabas, whiche laye bounde with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him, that he wolde do accordyng as he had euer done vnto them. Pilate answered them saieng: wyl ye that I let lose vnto you the kyng of the Jewes: For he knewe that the hie priestes had deliuered him of enuye. But the high priestes moued the people that he shold rather deliuer Barrabas vnto them. Pilate aunswered againe and saide vnto them, what will ye that I then do
 G. iiii. vnto

vnto him, whome ye cal the kinge of the Iues: And thei
 cried againe, crucifie him. Pilate sayd vnto them: what
 euell hath he done? And they cried the more feruentlye,
 crucifie him. And so pilate willyng to contente the peo-
 ple, let louse Barrabas vnto them, and deliuered vpon Je-
 sus (when he had scourged hym) for to be crucified. And
 the souldiours ledde him away into the common halle,
 and called toguether the whole multitude, and thei clo-
 thed him with purple, and they platted a crowne of thor-
 nes, and crowned him with all, and began to salute hym
 Haile Kyng of the Iues: And they smote him on the hed
 with a riede and did spitte vpon him: And bowed their
 knees, and worshipped him. And when thei had mocked
 hym, they toke the purple of him, and put his owne clo-
 thes on him, and ledde him out to crucify him. And thei
 compelled one that passed by, called Simon of Cyrene
 (the father of Alexander, and Rufus) whiche came out
 of the felde to beare his crosse, And they brought hym to
 a place named Golgatha (whiche if a man interprete is
 the place of deade mennes sculles) and they gaue him to
 drinke, wine mingled with Myrrre, but he receiued it not.
 And when they hadde crucified him, they departed hys
 garmentes, castyng lottes vpon them, what euery man
 shold take. And it was about the.iii. houre, and thei cru-
 cified hym. And the title of his cause was written. The
 kyng of the Iues. And they crucified with him two the-
 ues: the one on his right hande, and thother on his left.
 And the scripture was fulfilled whiche sayeth, he was
 compted among the wicked. And thei that went by, rai-
 led on hym, waggyng their heades, and saieng: a wret-
 che, thou that destroieste the temple and buildeste it a-
 gaine in thye dayes, saue thy selfe and come doune from
 the crosse. Lykewise also mocked hym the hye Priestes,
 among them selues wyth the Scribes, and saide, he sa-
 ued other men, hymselfe he cannot saue. Let Christe the
 king of Israel descend now from the crosse, that we may
 se, and beleue: And they that ware crucified with hym,
 checked him also. And when the sixth houre was come,
 darckenesse

darkenes arose ouer all the earth vntill the ninth houre
 And at the ninthe houre, Iesus cried with a loude voice
 saienge, Eloy, Eloy, Lamazabacthani (which is, if one
 enterprete it) my God, my God, why hast thou forsaken
 me: And some of them that stode by, when they hearde
 that, said: Beholde, he calleth for Helias. And one ranne
 and filled a sponge full of vineigre, and put it on a riede,
 and gaue him to drinke, saienge: let him alone, let vs see
 whether Helias wil come and take him doune. But Je-
 sus cried with a lowde voice, and gaue vp the Ghoste.
 And the baile of the Temple rente in.ii. pieces, from the
 toppe to the botome, and when the Centurion (whych
 stode before hym) sawe that he so cried, and gaue vp the
 Ghoste, he sayde. Truly thys man was the sonne of god
 There ware also women a good way of, beholdyng him
 among whome was Mary Magdalene, and Mary the
 mother of James the litle, and of Ioses, and Mary Solo-
 me, (whiche also when he was in Galiley, had folowed
 him, and ministred vnto him) and manye other women,
 which came vp with him to Ierusalem. And now when
 the euen was come (because it was the day of preparing
 that goeth before the Sabboth) Iosephe of the Citie of
 Aramathia, a noble counsailour, whiche also loked for
 the Kyngdome of God, came, and went in boldelye vnto
 Pilate, and begged of him the body of Iesu. And Pilate
 marueiled that he was already deade, and called vnto
 him the Centurion, and asked of him whether he hadde
 bene any whyle deade. And when he knew the truthe of
 the Centurion, he gaue the body to Ioseph. And he bou-
 ghte a linnen clothe, and toke him doune, and wrapped
 him in the linnen cloth, and laied him in a sepulchre that
 was hewen out of a Rocke, and rolled a stone before the
 dore of the Sepulchre. And Mary Magdalene, and Ma-
 ry Ioses, behelde where he was laide.

Wedensdaye before Easter.

The Epistle.

where

Hbru.ix.



Here as is a Testamente, there muste also
 (of necessitie) be the deathe of him that ma-
 keth the Testamente. For the Testamente
 taketh the auctoritie, when men are deade:
 For it is yet of no value, as long as he that
 maketh the testamente is alieue, for whiche
 cause also, neither the firste Testamente was ordeined
 without bloude. For when Moyses hadde declared al the
 comaundemente to all the people, accordyng to the lawe
 he toke the bloude of Calues and of Goates, with water
 & purple wolle and Ilope, and sprinkled bothe the boke
 and all the people saieng: this is the blond of the Testa-
 ment, whiche God hath appointed vnto you. Morcouer
 he sprinckled the Tabernacle with bloude also, & all the
 ministryng vessels. And almost all thinges, are by the
 lawe pouged with bloude, & without shedyng of blood
 is no remission. It is nede then that the similitudes of
 heauely thinges be purified with such thinges, but that
 the heauenly thinges theimselues, be purified with bet-
 ter sacrifices then are thole. For Christe is not entred in
 to the holy places that are made with handes, (whiche
 are similitudes of true thinges) but is entered into very
 heauen, for to appere now in the sight of god for vs: not
 to offer himselve often, as the highe priest enterethe into
 the holy place euery yere with straunge bloude, for then
 muste he haue often suffred sence the world began. But
 now in the ende of the worlde, hath he appered ones to
 put sinne to flight by the offering bp of himselve. And as
 it is appointed vnto all men, that they shal ones die and
 then comyneth the iudgement: euen so Christ was ones
 offered to take away the sinnes of many, and vnto them
 that loke for him shal he appeare againe without sinne
 vnto saluation.

The Gospel.

Luc. xxij.



He feaste of swete breade dyne, which is cal-
 led Easter, and the high priestes and Scribes,
 sought how they mighte kille hym, for thei fe-
 ared the people. Then entered Satban into
 Judas

Judas whose hire name was Iscariot, whiche was of the number of the. xii. & he went his waye and comoned with the hie prestes & officers, how he might betray him vnto them. And they ware glad, & promised to giue him money. And he consented, & sought oportunitie to betray him vnto the, when the people ware away. Then came the day of swete breade, when of necessitie the passeouer must be offered. And he sent peter and Ihon, saieng: Go & prepare vs the passeouer, that we maie eate. Thei said vnto him, where wilt thou that we prepare: And he said vnto the: beholde, when ye entre into the Citie, ther shal a man mete you bearing a pitcher of water, him folowe into the same house that he entrethe in, and ye shall saye vnto the good man of the house: the Master saithe vnto the, where is the Gheste chamber, where I shall eate the Passeouer, with my Disciples: And he shall shewe you a great Parlour paved: there make ready. And thei went and founde, as he had saide vnto them, & thei made ready the passeouer. And when the houre was come, he sate downe, and the. xii. Apostles with him. And he said vnto them, I haue inwardly desired to eate this passeouer with you before that I suffre. For I say vnto you hence. furth wil I not eate of it any more, vntil it be fulfilled in the kingdome of God. And he toke the cup, & gaue thankes, & saide: take this, and deuide it amog you. For I say vnto you, I wil not drinke of the frute of this vine vntil the kyngdome of God come. And he toke breade, and when he had giuen thankes he brake it, & gaue vnto the, saieng. This is my body whiche is giuen for you: This do in the remembrance of me. Likewise also, when he had supped, he toke the cuppe saieng: this cup is the newe testament in my blood, whiche is shed for you. Yet behold the hande of him that betraieth me, is with me on the Table. And truly the sonne of man goeth as it is appointed: But wo vnto that man, by whome he is betraied. And they began to enquire among themselves, whiche of them it was that shoulde do it. And there was a strife among the, which of them sholde seme to be the greatest.

And

And he saide vnto them, the kinges of nations reigne ouer the, & they that haue aucthoritie vpon the are called gracious, but ye shal not so be. But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am amonge you as he that ministrerth, ye are they whiche haue bidden wyth me in my temptacions. And I apoincte vnto you a kyngdome as my father hath appointed to me, that ye maye eate, & dryncke at my table in my kyngdome, & sit on seates, iudging the. xii. tribes of Israel. And the lord said. Simon Simon, Beholde, Sathan hath desired to lifte you, as it ware wheate: But I haue praied for the, that thy faith faile not. And when thou art conuerted, strength thy brethren. And he saide vnto hym. Lorde, I am ready to goe with the into prison, and to death. And he sayd: I tel the Peter, the cocke shal not crowe this day, tille thou haue denied thise that thou knowest me. And he said vnto them: when I sent you without wallet, & scrippe, & shoes lacked ye any thing? And they said, no. Then said he vnto them, but now, he that hath a wallet, lette him take it vp, and likewise his scrippe. And he that hath no sword let him sell his coate & buy one. For I say vnto you, that yet the same whiche is writen, must be performed in me: euen among the wicked was he reputed. For those thinges which are writte of me haue an end. And they saide: Lorde, beholde, here are two swordes. And he saide vnto them: it is enoughe. And he came out & went (as he was wont) to mount Oliuet. And the disciples folowed him and when he came to the place, he saide vnto theim, pray least ye fall into temptation. And he gat himself fro the about a stoness cast, & kneled doune, & praied sayeng. Father if thou wilt, remoue this cup from me: neuer thelesse not my wil, but thine be fulfilled. And there appeared an aungell vnto hym from heauen, comfortyng hym. And he was in an Agony, & prayed the longer, & hys sweate was lyke droppes of bloude; trickelyng downe to the grounde

grounde. And when he rose from prayer, & was come to his disciples, he founde them slepyng for heuynesse: And he saide vnto them, why slepe ye: Ryse and praye, least ye fall into temptation. Whyle he yet spake, beholde, there came a company, and he that was called Judas, one of the. xii. went before them, and pressed nyghe vnto Jesus, to kisse him. But Jesus saide vnto him: Judas, betrayest thou the sonne of man with a kisse? When they whiche ware about him sawe what would folowe, they said vnto him: Lorde, shall we smite with the sworde? And one of them smote a seruaunt of the high priestes, and stroke of his ryghte eare. Jesus aunswered and saide: Suffre ye thus farre furth. And when he touched his eare, he healed him. Then Jesus said vnto the high priestes and rulers of the Temple, and the elders, whiche ware come to him: ye be come out as vnto a thiefe, with swordes & staves, when I was daily with you in the Temple, ye stretched furth no handes againste me: but this is even your very houre, and the power of darkenes. Then toke they him and led him, and brought him to the hyghe priestes house. But Peter folowed a farre of. And when they had kindled a fier in the middes of the Palace, and ware set doune toguether: Peter also sat doune emong the. But when one of the wenches behelde hym, as he sat by the fier (and looked vpon him) she said: this same felowe was also with hym. And he denied hym, sayeng: woman, I knowe him not. And after a litle while, an other sawe hym, and saide: thou art also of them. And Peter sayde: man I am not. And about the space of an houre after, another affirmed, sayeng: verely, this felowe was with him also, for he is of Galile. And Peter sayd: mā, I wote not what thou sayest. And immediatly while he yet spake, the cocke crowe. And the lord turned backe and looked vpon Peter. And Peter remembred the worde of the lord how he had said vnto him: Before the cocke crowe, thou shalt deny me thrise: and Peter went out and wepte bitterly. And the men that toke Jesus mocked him, & smote hym. And when they had blyndfolded hym, they stroke

h. i. hym

Thursday

hym on the face, and asked hym, sayeng: Arde, who is he that smote the. And many other thinges dispitefully sayde they against hym. And asone as it was daie, the Elders of the people, and the highe Priestes and Scribes came toguether, and led him in to their counsaill, sayeng: Arte thou very Christe: Tell vs. And he sayde vnto them: yf I tell you ye will not beleue me, and if I aske you, you will not aunswere, nor let me go. Hereafter shall the sonne of man syt on the ryght hande of the power of God. Then sayde they all: Arte thou then the sonne of God: he sayde, ye saye that I am. And they sayde, what nede we of any further witnesse: For we our selues haue hearde of his owne mouthe.

Thursday be:

fore Easter.

The Epistle.

1, Cor, xi.



This I warne you of, and commende not, that ye come not toguether after a better maner, but after a worse. For firste of all when ye come toguether in the congregacion: I heare that there is discentio emog you, and I partly beleue it. For there must be sectes emong you, that they whiche are perfect emog you, maye be knowen. When ye come toguether therfore into one place, the Lordes supper cannot be eate, for eue-ry man beginneth afore to eate his awne supper. And one is hungrie, and an other is droncken. Haue ye not houses to eate and drincke in: Despise ye the congregacion of God, and shame theim that haue not: What shall I saye vnto you: Shall I prayse you: In this I prayse ye not. That whiche I deliuered vnto you, I receiued of the lorde. For the Lorde Jesu, thesame night in which he was betraied, toke breade: And when he had gyuen thanks, he brake it, and saide: Take ye and eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After thesame maner also, he tooke the

the cuppe when supper was done, sayeng: This cuppe is the newe testament in my bloude. This doe, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke of this cuppe, ye shall shewe the Lordes death till he come. wherfore whosoener shal eate of this bread, and drinke of this cuppe of the Lorde vnworthely, shalbe guyltie of the body and bloude of the Lorde. But let a man examine hymselfe, and so let hym eate of the bread, and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth and drinketh his owne dampnation, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selues, we should not haue bene Iudged. But when we are iudged of the lorde, we are chastened, that we should not be dampned with the world. wherfore my brethren, when ye come toguether to eate, tary one for another. If any man hunger, let hym eate at home, that ye come not toguether vnto condempnacion. Other thynges wil I set in order when I come.

¶ The Gospell.



THE whole multitude of the arose, and led him vnto Pilate. And they began to accuse him sayeng: we founde this felowe peruertering the people, and forbidding to paie Tribute to Cesar, sayeng: that he is Christ, a kyng. And Pilate apposed him, sayeng: arte thou the kyng of the Jewes: he answered him and saide: thou saiest it. Then said Pilate to the high priestes and to the people: I fynde no faulte in this manne. And they ware the more fierce, sayeng: he moueth the people, teaching throughout al Jewry, & began at Galilee, euen to this place. When Pilate heard mencion of Galilee, he asked whether the man ware of Galilee. And assone as he knewe that he belonged vnto Herodes Iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Iesus, he was exceeding glad, for he was desirous to se him of a long season,

H.ii.

because

Thursdaze next

because he had hearde many thinges of hym, & he trusted to haue sene some miracles done by him. The he questionned with him many wordes. But he aunswered him nothing. The high priestes and scribes stode furth, and accused him straightly. And Herode with his me of warre despised him. And when he had mocked him, he araied him in white clothing, & sent him againe to Pilate. And the same daie Pilate and Herode ware made frendes toguether. For before they ware at variaunce. And Pilate called toguether the highe priestes, and the rulers, & the people, and sayde vnto theim: ye haue brought this man vnto me, as one that peruerteth the people: & beholde, I examine him before you, and finde no faulte in this man, of those thynges wherof ye accuse hym, no nor yet Herode. For I sent you vnto hym, and lo: nothyng worthy of death is done vnto hym. I wyll therfore chasten hym, & let him louse. For of necessitie he muste haue let one louse to theim at that feast. And al the people cried at ones, sayeng: away with him, and deliuer vs Barrabas (which for a certain insurrectio made in the citie, and for a murther, was cast into prison.) Pilate spake again vnto the willyng to let Iesus louse. But they cried, sayeng: Crucifie hym, crucifie hym. He sayd vnto theim the third time: what euil hath he done: I find no cause of death in hym. I wyll therfore chasten hym, and let hym go. And they cried with loude voyces, requirynge that he might be crucified. And the voyces of theim, and of the high priestes preuailed. And Pilate gaue sentence that it should be as they required, and he let louse vnto theim, hym that (for insurrection and murther) was caste into prison, whome they had desired. And he deliuered to theim Iesus, to do with hym what they would. And as they led hym away they caught one Simo of Cirene, coming out of the field and on him laide thei the crosse, that he might beare it after Iesus. And there followed him a greate company of people, and of womē, whiche bewailed & lamented hym. But Iesus turned backe vnto theim, and said: ye daughters of Hierusalē, wepe not for me: but wepe for your selues, and

ues, and for your chyldren. For beholde, the dayes wyl come, in the whiche they shall saye: happie are the barrē, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to laye to the mountaines fall on vs: and to the hilles couer vs. For if they do this in a grene tree, what shall be done in the dry? And there ware two euill doers led with him to be slain. And after that they ware come to the place whiche is called Caluary there they Crucified hym, and the euill doers, one on the right hande, and the other on the lefte. Then sayde Iesus: Father, forgyue theim, for they wote not what they do. And thei parted his raiment and cast lottes. And the people stode and behelde. And the rulers mocked him, with theim, sayeng: he saued other men, let hym saue himself, if he be very Christe the chosen of god. The souldiours also mocked hym, and came and offered hym Vineigre, and sayde: if thou be the kyng of Jewes, saue thy self. And a superscripcio was written ouer hym with letters of Greke, and Latine, and hebrue: thys is the kyng of the Jewes. And one of the euill doers, which ware hanged, rayled on hym, sayeng: if thou be Christe, saue thy selfe and vs. But the other answered and rebuked hym, sayeng: fearest thou not God, seyng thou art in the same damnacion: we are ryghtuously punyshed, for we receiue accordyng to our dedes: but this manne hath done nothyng amisse. And he sayde vnto Iesus, lord, remember me, when thou comest into thy kyngdome. And Iesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be with me in Paradise. And it was about the sixth houre: and there was a darkenesse ouer all the earth, vntill the nyynth houre, and the Sonne was darkened. And the vaile of the tēple did rend, euen thorowe the middes. And whē Iesus had cried with a loude voice, he said: Father into thy handes I commende my spīte. And when he thus had saide, he gaue vp the ghost. When the Centurion sawe what had happened, he glorified God, sayeng: Verely this was a ryghtuous man. And all the people that came toguether to that syghte,

Good Fridaye.

and sawe the thinges whiche had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stode a farre of, beholdyng these thynges. And behold, there was a man named Ioseph, a Counsaillour, and he was a good man and a iust: Thesame had not consented to the counsaill and dede of them, whiche was of Aramathia, a Citie of the Jewes, whiche same also waited for the Kyngdome of God: he went vnto Pilate and begged the body of Iesus, and toke it doune, and wrapped it in a linnen clothe, and layde it in a Sepulchre, that was hewen in stone, wherin neuer manne before had bene layde. And that daie was the preparyng of the Sabbath, and the Sabbath dwe on. The women that followed after, whiche had come with him from Galilee, beheld the Sepulchre, and howe his body was layde. And they returned, and prepared swete odours and oyntmentes. But rested on the Sabbath daie, accordyng to the commaundement.

¶ On good Fridaie.

¶ The Collectes.



Almightie GOD, we beseeche the graciously to beholde this thy family, for the whiche our lord Iesus Christ was contented to be betrayed, and gyuen vp into the handes of wicked men, and to suffre death vpon the crosse: who liueth and reigneth. &c.



Almighty and euerlastyng God, by whose spirite the whole body of the churche is gouerned and sanctified: receiue our supplications and prayers, whiche we offer before the, for al estates of men, in thy holy congregacion, that euery member of thesame in his vocation, and ministerie, may truely & Godly serue the: through our lord Iesus Christe.



Mercifull God, who haste made al men, and hatest nothyng that thou haste made, nor wouldest the death

death of a sinner, but rather that he should be conuerted and liue: haue mercie vpon all Jewes, Turkes, Infidels, and heretiques, and take from them al ignorance hardnes of harte, and cōtempte of thy worde: and so fetch them home blessed lorde, to thy flocke, that they maye be saued emong the remnaunt of the true Israelites, and be made one folde, vnder one Shepeherde Iesus Christe our lorde: who liueth and reigneth. &c.

The Epistle.



THE lawe (whiche hath but a shadowe of Hebr. x. good thynges to come, and not the very fashion of thynges them selues) can neuer with those Sacrifices, whiche they offer yere by yere continually, make the comers therunto perfecte. For woulde not then those Sacrifices haue ceased to haue bene offered, because that the offerers ones purged, should haue had no more conscience of synnes? Neuerthelesse, in those Sacrifices is there mēcion made of synnes euery yere. For the blood of Oxen and Gotes, cannot take away synnes. wherfore, when he cometh into the worlde, he sayeth: Sacrifice and Offeryng thou wouldest not haue, but a body hast thou ordeined me. Burnt Offerynges also for synne haste thou not allowed. Then sayde I: lo, I am here. In the begynnyng of the booke it is written of me, that I should do thy will, O God. Abo- ue when he sayeth, Sacrifice and Offeryng, and burnt Sacrifices, and synne Offerynges, thou wouldeste not haue, neither haste thou allowed theim (whiche yet are Offered by the Lawe) then sayde he: lo, I am here to doe thy will, O God, he taketh awaie the firste, to establyshe the later, by the whiche wyll, we are made holy, euen by the Offeryng of the body of Iesu Christe, ones for all. And euery Prieste is ready dailie ministering and Offeryng, often tymes one maner of Oblacion, whiche can neuer take awaye synnes. But this manne, after he hath Offered one Sacrifice for synnes, is sette doune for euer on the ryght hande of GOD, and from hence-
h. iiii. furth

furthe tarieth tyll his foes be made his foote stole. For with one offering hath he made perfecte for ever, them that are sanctified. The holy Ghoste him selfe also beareth vs recorde, euen when he tolde before: This is the Testament that I wil make vnto them. After those daies (saith the Lorde) I wil putte my lawes in their hartes, and in their myndes wyll I wypte them, and their synnes & iniquities wil I remembre no more. And where remission of these thynges is, there is no more offrynge for synnes. Seyng therefore brethren, that by the meanes of the bloude of Iesu, we haue libertie to entre into the holy place, by the newe and lyuyng waye, whiche he hath prepared for vs, through the Gaile (that is to saie, by his fleshe) and seyng also that we haue an high priest whiche is ruler ouer the house of God, let vs drawe nigh with a true harte in a sure faythe, sprinkeled in our hartes from an euill conscience, and washed in our bodies with pure water. Lette vs kepe the profession of our hope, without waueryng (for he is faithfull that promised) and lette vs consider one an other, to the entent that we maye prouoke vnto loue, and to good workes, not forsakyng the felowshippe that we haue emong our selues, as the maner of some is: but let vs exhort one another, and that so muche the more, because ye see that the daye draweth nyghe.

¶ The Gospell.

Ihō, xviij.



When Iesus had spokē these wordes he wēt furthe with his disciples, ouer the brooke Cedron, where was a Gardine, into the whiche he then entred with his disciples. Judas also whiche betrayed hym, knewe the place: for Iesus oft tūmes resorted thither with his disciples. Judas thē (after he had receiued a band of men and ministers of the hygge priestes & phariseis) came thether with Lanternes, and fyrebrandes, & weapons. And Iesus knowyng al thinges that shoulde come on hym, went furth, and sayde vnto them: whome seke ye? They answered hym: Iesus of Nazareth. Iesus sayde

saide vnto theim. I am he. Judas also whiche betrayed hym, stode with theim. Assone then as he had sayde vnto theim, I am he, thei went backward, & fel to the ground. Then asked he them againe: whom seke ye? They saide: Jesus of Nazareth. Jesus aunswered: I haue tolde you, that I am he. If ye seke me therfore, lete these go their waie: that the saieng might be fulfilled which he spake. Of the which thou gauest me, haue I not lost one. Then Simon Peter haupng a swoorde, drew it, and smoot the highe Priestes seruaunt, and cutte of his ryght eare. The seruautes name was Malchus. Therfore sayeth Jesus vnto Peter, putte vp thy sworde into the sheathe: Shall I not drinke of the cuppe whiche my father hath giuen me? Then the company and the capitaine and the ministers of the Jewes, toke Jesus and bounde him, and ledde him awaie to Annas firste: for he was Father in lawe to Caiphas, whiche was the hyghe Priest thesame yere. Caiphas was he that gaue counsaill to the Jewes that it was expediēt that one man should die for the people. And Simon Peter folowed Jesus, and so did another disciple: that disciple was knowē to the highe priest and went in with Jesus vnto the Palace of the hyghe Priest. But Peter stode at the doore without. Then went out that other disciple (whiche was knowen to the highe Priest) and spake to the Damosell that kepthe the doore, and brought in Peter. Then saide the Damosell, that kepthe the doore vnto Peter: Arte not thou also one of this mannes disciples? he said: I am not. The seruantes and ministers stode there, whiche had made a fire of coles: for it was colde, and they warmed theimselues. Peter also stode emong theim, and warmed himselfe. The high priest then asked Jesus of his disciples, & of his doctrine. Jesus answered him: I spake openly in the world. I euer taught in the Synagoge, and in the temple, whether all the Jewes haue resorted, and in secrete haue I sayde nothyng. Why askest thou me? Aske them whiche heard me, what I said vnto theim. Behold they can tell what I said. whē he had thus spokē, one of the ministers whiche

whiche stode by, smote Iesus on the face, sayeng: answerest thou the highe priest so? Iesus answered hym: If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me? And Annas sent hym bounde vnto Caiphas the highe Priest. Simon Peter stode and warmed hymselfe. Then saide they vnto hym: art not thou also one of his disciples? He denied it, & said I am not. One of the seruantes of the hyghe Priestes (his cousin whose care Peter smote of) said vnto him: did not I see the in the Garden with him? Peter therfore denied again: and immediatly the Cocke crewe. Then led they Iesus from Caiphas into the halle of Iudgement. It was in the mornynge, and they them selues went not into the iudgement halle, least thei should be defiled, but that they might eate the Passeouer. Pilate then wēt out to them, and saide: what accusacion bryng you againste this man. They answered, and saide vnto hym: if he ware not an euil doer, we would not haue deliuered him vnto the. Then saide Pilate vnto them take ye hym, and Iudge him after your awne lawe. The Jewes therfore saide vnto hym: it is not lawefull for vs to put any man to death: that the woordes of Iesus myght be fulfilled, whiche he spake, signifieng what death he shoulde die. Then Pilate entred into the Iudgement halle agayne, and called Iesus, and saide vnto hym: art thou the kyng of the Jewes? Iesus answered: Saiest thou that of thy selfe, or did other tell it the of me? Pilate answered: am I a Jewe: thine awne nacion and high priestes haue deliuered the vnto me: what hast thou done? Iesus answered: my kyngdome is not of this worlde, if my kyngdome ware of this world, the would my ministres surely fight, that I should not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therfore said vnto hym: arte thou a Kyng then? Iesus answered: thou saiest that I am a Kyng. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the truth, heare my voice. Pilate said vnto him: what thyng is truth?

And

And when he had sayde this, he went out agayne vnto the Jewes, and sayeth vnto theim. I fynde in hym no cause at all: ye haue a custome that I should deliuer you one louse at Easter: wyll ye that I louse vnto you the kyng of the Jewes? Then cried they all agayne, sayeng: not hym, but Barrabas. The same Barrabas was a murtherer. Then Pilate toke Iesus therfore, and scourged hym. And the souldiours wounde a crowne of thornes, and put it on his heade. And they did on hym a purple garment, and came vnto hym and saide: Haile Kyng of the Jewes, & they smote hym on the face. Pilate went furth agayne, and saide vnto them, beholde, I bryng him furth to you, that you may knowe that I fynde no faulte in hym. Then came Iesus furthe, wearyng a Crowne of Thorne, and a Robe of Purple. And he saith vnto the, beholde the manne. When the Priestes therefore sawe him, they cried Crucifie hym, Crucifie hym. Pilate saith vnto them: take ye hym and Crucifie hym, for I finde no cause in him. The Jewes answered him: we haue a lawe, and by our lawe he ought to die, because he made himselfe the Sonne of God. When Pilate hearde that sayeng, he was the more afraied, and went agayne into the Iudgement halle, and sayeth vnto Iesus: whence arte thou? But Iesus gaue him no aunswere. Then said Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie the, & haue power to louse the? Iesus answered: thou couldest haue no power at all against me, except it ware giuen the fro aboue. Therfore he that deliuered me vnto the, hath the more sinne: & fro thecefurth sought Pilate meanes to louse him. But the Jewes cried, saieg: if thou let him go, thou art not Cefars frende, for whosoener maketh hymselfe a Kyng, is agaynste Cefar. When Pilate hearde that sayeng, he broughte Iesus furthe, and sat doune to gyue sentence in a place that is called the Pavement, but in the Hebrue tongue Gabbatha. It was the preparing daie of Easter about the fyrth houre. And he saith vnto the Jewes, behold your king. Thei cried, saieg: away with him, away with

with him, crucifie hym. Pilate saith vnto them: Shall I crucifie your kyng? The hyghe Priestes answered, we haue no kyng but Cesar. Then deliuered he him to them to becrucified. And they toke Iesus and led him a waye. And he bare his crosse & went furth into a place, whiche is called the place of dead mennes sculles: but in hebrue Golgotha, where they crucified hym, & two other with him: On either side one, and Iesus in the midst. And Pilate wrote a title, and putte it vpon the Crosse. The wyrtynge was, Iesus of Nazareth Kyng of the Jewes. This title redde many of the Jewes: for the place where Iesus was crucified, was nere to the Citie. And it was writte in hebrue, Greke, and Latin. Then said the high priestes of the Jewes to Pilate: write not king of the Jewes, but that he sayde, I am Kyng of the Jewes. Pilate answered: what I haue written, that I haue written. Then the souldiours, when they had crucified Iesus toke his garmetes, & made.iiii. partes, to euery soldiour a parte, & also his coate. The coate was without seame, wrought vpon throughout: they sayde therfore among the selues: let vs not deuide it, but caste lottes for it, who shall haue it. That the scripture might be fulfilled, saieg they haue parted my raiment among theim, and for my coate did they caste lottes. And the souldiours did suche thynges in diede. There stode by the Crosse of Iesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. whē Iesus therfore sawe his mother, and the disciple whome he loued, standyng, he saith vnto his mother: woman, beholde thy Sonne. Then saide he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne. After these thynges, Iesus knowyng that all thynges ware now perfourmed, that the scripture myght be fulfilled, he sayeth: I thirste. So there stode a vessell by, full of vineigre: therfore they filled a sponge with vineigre, and wounde it about with ylope, and put it to his mouth. As sone as Iesus then receyued of the vineigre, he sayde: it is finished, and bowed his head & gaue vp the ghoste.

The

The Jewes therfore, because it was the preparing of the Sabboth, that the bodie should not remaine vpon the crosse on the Sabboth daie (for that Sabboth day was an highe daie) besought Pilate, that their legges might be broken, & that thei might be takē doune. Then came the souldiours and brake the legges of the first, & of the other, whiche was crucified with hym. But when they came to Iesus, & sawe that he was ded alreedy, thei brake not his legges. But one of the souldiours with a speare thruste hym into the side, and furthwith there came out bloud and water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these thynges ware done, that the scripture should be fulfilled: ye shal not breake a bone of him. And againe another scripture saith: thei shal loke vpon hym, whom thei haue perced. After this Ioseph of Aramathia (whiche was a disciple of Iesus, but secretly for feare of the Jewes) besought Pilate that he mighte take doune the bodie of Iesus. And Pilate gaue hym licence: he came therfore and toke the body of Iesus. And there came also Nicodemus (whiche at the begynnynge came to Iesus by nighte) and brought of Myre and Aloes mingled together, about an hundred pound weight. Then toke thei the body of Iesus, & wounde it in linnen clothes, with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a Gardeine, and in the Gardeine a newe sepulchre, wherein was neuer manne laied, there layed they Iesus, therfore because of the preparyng of the Sabboth of the Jewes, for the sepulchre was nighe at hande.

Easter Euen.

The Epistle.



It is better (if the wil of God be so) that ye suffer for wel doynge, then for euill doynge: for as muche as Christ hath ones suffred for synnes the iust for the vniust, to bring vs to God: and
 I. i. was

i. Pet. iij.

was killed as parteining to the fleſhe, but was quickned in the ſpिरितe. In whiche ſpirit he alſo went & preached to the ſpiritues that ware in priſon, whiche ſome time had bene diſobedient, when the long ſuffering of God was ones looked for, in the daies of Noe, while the Arke was a preparing, wherin a fewe, that is to ſay, eight ſoules ware ſaued by the water, like as Baptiſme alſo now ſaueth vs: not the putting away of the filthe of the fleſhe, but in that a good conſcience conſenteth to God, by the reſurrection of Jeſus Chriſt, whiche is on the right hand of God: and is gone into heauen, Angelles, powers, and might ſubdued vnto hym.

The Goſpel.

Mat, xxvij



When the euē was come, there came a riche manne of Aramathia, named Joſeph, whiche alſo was Jeſus diſciple: he went vnto Pilate, and begged the body of Jeſus. Then Pilate commaunded the body to be deliured. And when Joſeph had taken the body, he wrapped it in a cleane linnen clothe, and laied it in his newe tombe, whiche he had hewen out euen in the rocke, & rolled a great ſtone to the doore of the ſepulchre, & departed. And there was Mary Magdalene and the other Mary ſitting ouer againſt the ſepulchre. The nexte daie that foloweth the day of preparing, the highe Prieſtes & Pharifees came together vnto Pilate, ſaieng: Sir, we remembre that this deceiuer ſaide while he was yet a liue: After thre daies I wil riſe again. Commaunde therfore that the Sepulchre be made ſure, vntil the thirde day, leaſt his diſciples come and ſteale hym away, and ſay vnto the people he is ryſen from the deade. And the laſte error ſhalbe worſe then the firſte. Pilate ſaid vnto them: ye haue a watche, go your waie, make it as ſure as ye can. So they went, and made the ſepulchre ſure with the watchemen, and ſealed the ſtone.

Eaſter daie.

At Mornyng praiser, in stede of the Psalme, I come let
vs, &c. These Anthemes shalbe song, or laide.

Chryste rysyng againe from the deade, now dieth not.
Death from hencefurthe hath no power vpon hym,
for in that he died, he died but ones to put away syn:
but in that he liueth, he liueth vnto god. And so likewise
compt your selues dead vnto synne, but liuyng vnto God
in Christe Iesus our Lorde.

Christe is risen againe, the first fructes of them that
slepe, for seying that by man came death, by man also
cometh the resurrection of the deade. For as by Ada
al men do dye, so by Christ al men shalbe restored to lyfe.

The Collecte.

Almighty God, whiche through thy onely begotten
sonne Iesus Christe, hast ouercome death, and ope-
ned vnto vs the gate of euerlastyng lyfe: we hum-
bly beseeche the that as by thy speciall grace preuentyng
vs, thou doest put in our myndes good desyres: so by thy
continuall helpe, we may bryng the same to good effect:
through Iesus Christ our Lorde, who liueth and, &c.

The Epistle.

If ye be risen again with Christ, seke those thin- Collos. iij.
ges whiche are aboue, where Christe sitteth on
the right hande of God. Set your affection on
heauenly thynges, and not on earthie thynges. For ye
are deade, & your life is hid with Christe in God. When-
soeuer Christe (whiche is our lyfe) shall shewe hym selfe,
then shal ye also appere with him in glory. Mortify ther-
fore your earthy membres, fornicacion, vncleannes, vn-
naturall lust, euil concupiscence, & coueteousnes, whiche
is worshippynge of ydolles, for whiche thynges sake, the
wrath of God vseth to come on the children of vnbefese
among whom ye walked some time, whē ye liued in thē.

The Gospell.

The first day of the sabbothes came Mary Mag- Ihon. xx.
dalene earely (when it was yet darke, vnto the
sepulchre, and sawe the stone taken away from
the graue. Then she ran and came to Symon
J. ii. Peter

Peter, and to the other disciple, whom Iesus loued, and saith vnto them: they haue taken away the Lorde out of the graue, and we cannot tel where thei haue laied him. Peter therfore went furthe and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did out run Peter, & came firste to the sepulchre. And when he had stouped doune, he sawe the linnen clothes lyeng, yet wēt he not in. Then came Simon Peter folowynge hym, and went into the sepulchre, and sawe the linnen clothes lye, & the napkyn that was about his heade, not lyeng with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, whiche came firste to the sepulchre, and he sawe and beleued. For as yet they knewe not the Scripture, that he shoulde rise again from death. Then the disciples went away againe to their owne home.

I Mondae in Ea:

ster wieke.

The Collecte.

Almightie God, whiche through thy onely begottē sonne Iesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastyng life: we humbly beseeche the, that as by thy special grace preuēting vs, thou doest put in our mindes good desires: so by thy continual helpe, we may byyng the same to good effect: thorowe Iesus Christ our Lorde: who liueth and reigneth, &c.

The Epistle.

Actes. x.



Peter opened his mouthe, and saide: Of a truth I perceiue that there is no respect of persons with God, but in al people, he that feareth hym & worketh rightuoulnes is accepted with hym. ye knowe the preaching that God sent vnto the childre of Israell, preachyng peace by Iesus Christe, whiche is lorde ouer al thinges: whiche preachyng was published throughout al Iury (and began in Galile, after the baptisme

ptifine whiche Ihon preached) how God annointed Ie-
sus of Nazareth with the holy Ghost, and with power.
whiche Iesus went about doyng good, and healyng all
that ware oppressed of the Deuil, for God was with him
And we are witnesses of al thynges whiche he did in the
lande of the Jewes, and at Hierusalem, whom they slue,
and hanged on tree: hym God raised vp the thirde day, &
shewed hym openly, not to all the people, but to vs wit-
nesses (cholen before of God for the same entent) whiche
did eate and drinke with him, after he arose from death.
And he commaunded vs to preache vnto the people, and
to testifie that it is he whiche was ordeined of God, to be
the Iudge of the quicke and the deade. To hym gyue all
the Prophetes witnesse, that through his name, whoso-
euer beleueth in hym, shal receyue remission of synnes.

The Gospel.



Dholde, two of the disciples, went that same Luc. xxiiiij
day to a toune called Emaus, whiche was
from Hierusalē about thre skore furlonges:
and they talked together of all the thynges,
that had happened. And it chaunced while
they commoned together and reasoned: Iesus hym selfe
druē nere & went with theim. But their eyes ware hol-
den that thei shoulde not knowe hym. And he said vnto
them: what maner of communications are thele that ye
haue one to another as ye walke, and are sad: And the
one of them (whose name was Cleophas) answered, &
saide vnto hym: Art thou onely a straunger in Hierusa-
lem, & hast not knowen the thynges whiche haue chaū-
ced there in these dayes: he saide vnto them: what thyn-
ges: And they saide vnto hym: Of Iesus of Nazareth
whiche was a Prophete, mightie in dede and worde be-
fore God, and al the people: and how the highe Priestes
and our rulers, deliured him to be condemned to death
and haue crucified him. But we trusted that it had bene
he which shoulde haue redemed Israel. And as touching
al these thynges, to day is euen the thirde day, that they
ware done. Yea, & certaine women also of our company

J. iiii.

made

Tuesdaie in

made vs astonied, whiche came early vnto the sepulchre and founde not his body, and came, saieng that thei had sene a vision of angelles, whiche said that he was a liue. And certaine of them whiche ware with vs, went to the sepulchre, and founde it euen so as the women had saide: but hym they sawe not. And he saide vnto the: O fooles, and slowe of harte to beleue al that the Prophetes, haue spoken. Dught not Christ to haue suffred these thynges and to entre into his glozy: And he began at Moses and al the Prophetes, and interpreted vnto them in al Scriptures whiche ware wrytten of him. And thei dweynight vnto the tounne whiche thei went vnto. And he made as though he woulde haue gone further. And thei constrained him, saieng: abide with vs, for it draweth towarde night, and the day is farre passed. And he went in, to tarry with them. And it came to passe as he satte at meate with them, he toke bread and blessed it, and brake & gaue to theim. And their eyes ware opened, and they knewe hym, and he banished out of their sighte. And they saide betwene the selues: did not our hartes burne within vs, while he talked with vs by the way, and opened to vs the Scriptures: And thei rose by the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that ware with them, saieng: the Lord is risen in dede, and hath appered to Symon. And they tolde what thynges ware done in the waie, and howe thei knewe hym in breakyng of breade.

Trisdaie in Ea-

ster wieke.

The Collecte.



Almightie father, whiche hast gyuen thy onely sonne to dye for our synnes, & to rise againe for our iustification: Graunte vs so to putte away the leauen of malice and wickednesse, that we may alway serue the in purenesse of liuyng and truthe, through Iesus Christe our Lorde.

The

The Epistle.



Men and brethren, children of the gene- Act. xiii.
 ration of Abraham, and whosoever among
 you feareth God: to you is the worde of sal-
 uacion sent. For the enhabitors of Hieru-
 salem and their rulers, because thei knewe
 him not, nor yet the voices of the Prophe-

tes, whiche are red euery Sabboth daie, thei haue fulfil-
 led them in condemnyng hym. And when they founde
 no cause of death in hym, yet desired they Pilate to kill
 him. And when thei had fulfilled al that ware writtē of
 hym, they toke hym doune from the tree, & put hym in a
 Sepulchre. But God raised hym againe from death the
 thirde daie, and he was sene many daies of them whiche
 went with hym from Galilee to Hierusalē: whiche are
 witnesses vnto the people, and we declare vnto you, how
 that the promise (whiche was made vnto the fathers)
 God hath fulfilled vnto their children (euen vnto vs) in
 that he raised vp Iesus againe: euen as it is written in
 the seconde Psalm: Thou art my sonne, this day haue I
 begotten the. As concernyng that he raised hym vp fro
 death, now no more to returne to corruption, he saide on
 this wise: the holy promises made to Dauid, wil I gyue
 faithfully vnto you, wherfore he saith also in an other
 place: Thou shalt not suffre thynē holy to se corruption.
 For Dauid (after that he had in his tyme fulfilled the
 will of God) fel on slepe, & was laied vnto his fathers, &
 sawe corruption. But he whom God raised again, sawe
 no corruption. Be it knowen vnto you therfore (ye men
 and brethren) that througħ this man, is preached vnto
 you forgyuenesse of synnes, and that by hym all that be-
 leue, are iustified from al thynges, from whiche ye could
 not be iustified by the law of Moles. Beware therefore,
 least that fal on you, whiche is spoken of in the Prophe-
 tes: behold ye despisers, and wonder, and perishe ye. For
 I doe a worke in your dayes, whiche ye shall not beleue,
 though a man declare it vnto you.

The Gospel.

I. iiii.

Jesus

The first Sondaie, and

Luc. xxiiiij



Iesus stode in the middes of his Disciples: and saide vnto them: Peace be vnto you: it is I, feare not. But thei ware abashed and afraied, and suppoled that thei had sene a spirite. And he said vnto them: why are ye troubled, and why do thoughtes aryle in your hartes: Beholde my handes, and my fete, that it is euen I my self. Handle me & se, for a spirite hath no fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And while they yet beleued not for ioye, and wondered, he said vnto the: haue ye here any meate: And they offred hym a pece of a broiled fische, & of an hony combe. And he toke it and did eate befoze them. And he said vnto the: these are the wordes whiche I spake vnto you, while I was yet with you: that al must nedes be fulfilled whiche ware written of me in the law of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstand the Scriptures, and said vnto them: thus it is written, and thus it behoued Christe to suffer, and to arise againe from death the thirde day, and that repentaunce and remission of synnes, should be preached in his name, emong al nacions, and muste begyn at Hierusalem. And ye are witnessses of these thynges.

The first Sondaie

after Easter.

The Collecte.

Almightie God, &c. As at the Communion on Easter daie.

The Epistle.

1. Ihon. v.



At that is borne of GOD ouercometh the worlde. And this is the victory that ouercometh the worlde, euen our Faith. who is he that ouercometh the worlde, but he that beleueth that Iesus is the sonne of God: This Iesus Christe is he that came by water & bloude, not by water onely, but by water and bloude. And it is the spirite

rite that beareth witnesse, because the spirite is truthe. For there are. iiii. whiche beare recorde in heauen, the father, the worde, & the holy Ghoſte, and theſe. iiii. are one. And there are. iiii. whiche beare recorde in earth, the ſpirite, and water, and bloude, and theſe. iiii. are one. If we receiue the witnes of men, the witnes of God is greater. For this is the witnes of God that is greater, which he testified of his ſonne. He that beleueth on the ſonne of God, hath the witnesſe in hymſelfe. He that beleueth not God, hath made hym a lyar, because he beleueth not the recorde that God gaue of his ſonne. And this is the recorde, how that God hath gyuen vnto vs eternal lyfe, & this lyfe is in his ſonne. He that hath the ſonne hath life and he that hath not the ſonne of God, hath not lyfe.

The Goſpel.



He ſame day at night, whiche was the firſt Ihon. xx. daye of the Sabbathes, when the doores ware ſhut (where the diſciples ware aſſembled together, for feare of the Jewes) came Jeſus and ſtoode in the middes, and ſaide vnto the: Peace be vnto you. And when he had ſo ſaid, he ſhewed vnto them his handes & his ſide. Then ware the diſciples glad, when thei ſawe the lorde. Then ſaid Jeſus to them againe: peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And when he had ſaide theſe wordes, he breathed on theim, and ſaide vnto the: receyue ye the holy ghoſt. whoſe ſoeuer ſinnes ye remit, they are remitted vnto the. And whoſe ſoeuer ſynnes ye retaine, they are retained.

The. ii. Sondaie.

The Collecte.

Almighty God, whiche haſt gyuen thy holy ſonne to be vnto vs, bothe a Sacrifice for ſynne, and alſo an example of godly life: giue vs the grace that we maie alwaies moſte thankfully receiue that his ineſtimable

The. iij. Sondaie

mable benefite and also daily endeuour our selues, to folowe the blessed steppes of his most holy life.

The Epistle.

i. Pet. ij.



His is thanke worthy, if a man for conscience towarde God, endure grief, and suffer wrong vnderferued. For what praise is it, if whē ye be buffeted for your faultes, ye take it patiently: But and if when ye do wel, ye suffer wrong and take it patiently, then is there thanke with GOD. For hereunto verely ware ye called. For Christ also suffered for vs, leauyng vs an example that ye shoulde folowe his steppes, whiche did no synne, neither was there guyle founde in his mouthe whiche when he was reuiled, reuiled not againe: When he suffred, he threathened not, but committed the vengeance to him that iudgeth righteously. whiche his owne selfe bare our synnes in his body on the tree, that we beyng deliured from sinne, shoulde liue vnto rightuousnes. By whose stripes ye ware healed. For ye ware as shepe goyng astray: but are now turned vnto the shepeherde, and Bisshoppe of your soules.

The Gospel.

Ihon. x.



Christ saide to his disciples: I am the good shepeherde, a good shepeherde gyueth his lyfe for the shepe. An hyred seruaunt, and he whiche is not the shepeherde (neither the shepe are his awne) seeth the woulfe comyng, and leaueth the shepe and flyeth and the woulfe catcheth, and skatereth the shepe. The hired seruaunt flieth, becaule he is an hired seruaunt, and careth not for the shepe. I am the good shepeherde, & knowe my shepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I gyue my lyfe for the shepe: and other shepe I haue, whiche are not of this folde. Them also must I bryng, and they shal heare my voice, and there shalbe one folde, and one shepeherde.

The. iij. Sondaie.

The

The Collecte.

Almighty God, whiche shewest to al men that be in
errour, the light of thy truth. to the entent that they
may returne into the way of rightuousnes: graunt
vnto al the that be admitted into the felowship of Chri-
stes religiō, that thei may eschewe those thinges that be
contrary to their profession, & folow al suche thynges as
be agreable to the same, through our lordē Iesus Christ.

The Epistle.



Derely beloued, I beseeche you as straungers, ^{i. Pet. ii.}
and pelgrines, absteyne from fleshely lustes,
whiche fight against the soule, and se that ye
haue honest conuersacion among the Genti-
les, that where as they backbite you as euill
doers, thei may see your good workes, and praise God in
the day of visitacion. Submit your selues therfore to all
maner of men for the lordes sake, whether it be vnto the
Kyng, as vnto the chief hed, either vnto rulers, as vnto
theim that are sent of hym, for the punishment of euill
doers, but for the laude of them that do wel. For so is the
will of God, that with well doying, ye maye stoppe the
mouthes of folishe and ignorant men, as free, and not
as haupng the libertie for a cloke of malicionsnes, but e-
uen as the seruauntes of God. Honour all men, loue bro-
therly felowship, feare God, honour the Kyng.

The Gospell.



Iesus said to his disciples: After a while ye ^{Ihon. xvi.}
shal not se me, and againe after a while ye
shal se me, for I go to the father. The said
some of his disciples betwene them selues,
what is this that he saith vnto vs: After
a while ye shal not se me, and againe after
a while ye shal see me, and that I go to the father. They
say therfore, what is this that he saith after a while: we
cannot tell what he sayeth. Iesus perceyued that they
woulde aske hym, & laide vnto theim: ye enquire of this
betwene your selues, because I said after a while ye shal
not se me, and againe after a while ye shal se me. Verely,
verely,

verely, I saye vnto you. Ye shall wepe and lamente. But contrary wise the worlde shal reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliured of the childe, she remembreth no more the anguise, for ioye that a man is borne into the worlde. And ye nowe therfore haue sorowe. But I will see you againe, and your hartes shall reioyce, and your ioye shal no man take from you.

The.iiiij. Sondaie.

The Collecte.

Al mightie God, whiche doest make the myndes of al faithfull men, to be of one will, graunt vnto thy people, that they may loue the thyng whiche thou comaundest, and desire that whiche thou doest promesse that emōg the sondry & manifolde chaūges of the world our hartes may surely there be fixed, wher as true ioyes are to be found, through Christ our Lorde, Amen.

The Epistle.

Iam,i.



Very good gift and euery perfectte gift, is from aboue, & cometh doune from the father of lightes, with whō is no variablenes, neither shadowe of chaunge. Of his awne wil begat he vs, with the worde of truthe, that we should be the first fructes of his creatures. wherfore (dere brethren) let euery man be swift to heare, slowe to speake, slowe to wrath. for the wrath of man worketh not that whiche is righteous before God. wherfore laie a part al filthines, & superfluitie of maliciousnes, and receyue with mekenes the woorde that is graffed in you, which is able to saue your soules.

The Gospel.

Ihon,xvi.



Jesus saide vnto his Disciples, nowe I go my way to hym that sent me, and none of you asketh me whether I go: but because I haue said suche thynges vnto you, your hartes are full of

of sorowe. Nevertheless, I tell you the truthe, it is expedient for you that I go a waie. For if I go not away, that comforter wil not come vnto you. But if I depart, I wil sende him vnto you. And whē he is come, he wil rebuke the worlde of sinne, & of rightuousnesse, & of iudgement. Of sinne, because thei beleue not on me. Of rightousnes because I go to my father, and ye shal se me no more. Of iudgement, because the prince of this world is iudged al ready. I haue yet many thinges to saie vnto you, but ye cannot beare theim awaie now. Howe be it, when he is come (whiche is the spirite of truthe) he wil leade you in to all truthe. He shal not speake of himselfe, but whatsoeuer he shal heare, that shal he speake, & he wil shewe you thinges to come. He shal glorifie me, for he shal receiue of mine, & shal shewe vnto you. All thinges that the father hathe are myne, therefore saide I vnto you, that he shall take of mine, and shewe vnto you.

The. v. Sondaie.

¶ The Collecte.

Orde from whom al good thynges do come, graunte vs thy humble seruauntes, that by thy holy inspiratiō, we may thinke those thinges that be good, and by thy merciful guidyng, may perfourme the same through our lord Iesus Christe. Amen.

¶ The Epistle.

And that ye be doers of the worde, and not lame hearers only, deceiuing your own selues. For if any man heare the worde, & declareth not the same by his workes, he is like vnto a man beholdyng his bodily face in a glasse. For as sone as he hathe looked on himselfe, he goeth his waie, & forgetteth immediatlie what his fashiō was. But whoso loketh in the perfecte lawe of libertie, and cōtinueth therein (if he be not a forgetfull hearer, but a doer of the worcke) the same shal be happy in his diede. If any man among you, seme to be deuote

R. i.

uoute

Ascension daie.

uoute, & refraineth not his tong, but deceineth his owne harte, this mans deuocion is in vaine. Pure deuocion & vndefiled before God the father, is this: to visite the fatherles and widowes in their aduersitie, & to kiepe him selfe vnspotted of the worlde.

The Gospell.

Iho. xvi.



Verely, verely, I saie vnto you, whatsoeuer ye aske the father in my name, he wil geue it you hetherto haue ye asked nothyng in my name. Aske & ye shal receiue, that your ioy may be ful. These thinges haue I spokē vnto you by prouerbes. The time will come, when I shal no more speake vnto you bi prouerbes, but I shal shew you plainly from my father. At that day shal ye aske in my name. And I say not vnto you, that I wil speake vnto my father for you. For the father himselfe loueth you because ye haue loued me, & haue beleued that I came out from God. I went out from the father, & came into the world. Againe I leaue the worlde, & go to the father. His disciples said vnto him. Lo now thou talkest plainly & speakest no prouerbe. Now are we sure that thou knowest al thinges, & nedest not that any mā holde aske the any question, therfore beleue we, that thou camest from god. Iesus answered thē, now ye do beleue, behold, the houre draweth nigh, & is already come, that ye shalbe scattred euery man to his owne, & shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace for in the worlde shal ye haue tribulation. But be of good chere, I haue overcome the worlde.

Ascension daie.

The Collecte.



Raunt we beseeche the almightye god, that like as we do beleue thy onely begotten Sonne our Lord, to haue ascended into the heauens: so we maye also in harte and minde thether ascende, and with him continually dwelle.

The

¶ The Epistle.



And the former treatise (dere Theophilus Acce. 1.

we haue spoken of all that Iesus began to do, & teache, vntil the daie in which he was take vp, after that he (throughe the holy Ghost) had geuen commaundes vnto the Apostles, whome he had chosen: to whome also he shewed himself aliue after his passion (& that by many tokens) apperyng vnto the .xl. daies, & speaking of the kingdō of God, and gathered them together, and commaunded them that they should not departe from Ierusalem, but to waite for the promise of the father, wherof (saith he) ye haue hearde of me. For I hon truly baptised with water, but ye shalbe baptised wth the holy ghost after these fewe daies. When they therfore ware come together, they asked of him sayeng, lord wilt thou at this time restore againe the kyngdome of Israel: And he laide vnto the, it is not for you to knowe the tymes, or the seasons whiche the father hath put in his owne powet. But ye shal receiue power after the holy ghost is come vpō you, And ye shalbe witnesses vnto me, not onely in Ierusalē, but also in al Iury, & in al Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they beheld he was taken vp on high, & a cloud receiued him vp out of their sight. And while thei looked stedfastly vp toward heauen as he went, beholde. ii. mē stode by them, in white apparel, whiche also said ye men of Galile, why stand ye galing vp into heauē: This same Iesus, whiche is taken vp from you into heauen shal so come, euen as ye haue sene hym go into heauen.

¶ The Gospel.



Iesus appeared vnto the .xi. as they satte at meate, & caste in their tiethe, their vnbeliefe, and hardenes of harte, because thei believed not the whiche had sene that he was risen againe from the dead. And he said vnto them, go ye into al the worlde, and preache the gospel

Mar. xvi.

Lk. ii.

to all

to al creatures, he that beleueth, and is baptised, shalbe saued. But he that beleueth not shalbe dampned. And these tokens shal folowe them that beleue, In my name thei shal cast out deuils, they shal speake with newe tongues, they shal driue away serpētes. And if they drinke any deadly thyng, it shal not hurte them. They shal laie their handes on the sicke and they shal recouer. So then when the lorde had spoken vnto theym, he was receiued into heauē, & is on the right hand of god. And thei went furth & preached euery where. The lorde workyng with them, & confirmyng the word, with miracles folowing.

The Sondaie after the

Ascension daie.

The Collecte.



God the kyng of glory, whiche haste exalted thine only sonne Iesus Christ, with great triumphe vnto thy kyngdome in heauē, we beseeche the leaue vs not comfortlesse, but sende to vs thyne holy Ghoste, to comforte vs, and exalte vs vnto thesame place, whether our sauour Christ is gone before, who liueth and reigneth. &c.

The Epistle.

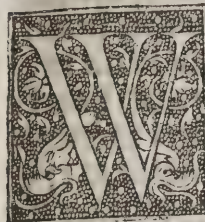
i. Peter, liij



The ende of al thynges is at hande. We petherfore sobre, and watche vnto praier, but aboue al thinges, haue seruent loue among your selues, for loue shal couer the multitude of sinnes. We be herbours one to another without grudging. As every mā hath receiued the gift, eue so minister thesame one to another, as good ministers of the manifolde grace of god. If any man speake, let hym talke as the wordes of god. If any mā minister, let him do it as of the habilitie whiche God ministreth to him, that god in al thinges maie be glorified through Iesus Christe to whome be praise, & dominion for euer, and euer. Amen.

The

The Gospell.



When the comforter is come, whome I will sende vnto you from the father (even the spirite of truthe, whyche procedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because ye haue bene with me from the beginnyng.

Iho. xvi.

These thinges haue I said vnto you, because you shold not be offended. They shall excommunicate you, yea the tyme shal come, that whosoever killeth you wyl thinke that he doeth God seruice. And suche thynges wylle they do vnto you because they haue not knowen the father, neither yeat me. But these thinges I haue tolde you, that when the time is come, ye maie remembre them that I tolde you.

Whitsunday

The Collecte.

God which as vpon this daie hast taught the hartes of thy faithfull people by the sendyng to theim the light of thy holy spirite: graunt vs by thesame spirit to haue a ryght iudgemēt in al thinges, and euermore to reioyce in his holie comforte, throughe the merites of Christe Jesu our sauour, who liueth & reigne th with the in the vnitie of thesame spirite one god, worlde without ende. Amen.

The Epistle.



When the fifty daies ware come to an ende thei were al with one accord together in one place, & soudainly there came a sounde fro heauen, as it had bene the cōpyng of a mighty wynde, and it filled all the house where they satte. And there appeared vnto theym clouen tongues like as thei had bene of fire, and it late vpon eche one of them, and they ware al filled with the holy Ghoſte, and beganne to speake with other tongues, even as thesame spirite gaue them vtteraunce.

Act. ii.

R. iii.

Then

Then ware dwellyng at Jerusalem, Jewes, deuoute men, out of euery nacion of them that are vnder heauē. When this was noised aboute, the multitude came together, and ware astonied because that euery man hearde them speake with his owne language. Thei wondred al & marueilled laieng among theselues, beholde are not al these which speake of Galiley. And how heare we euery man his owne tong, wherin we ware borne: Parthians and Medes, and Elamites, & the inhabiters of Mesopotamia, & of Iurie, and of Cappadocia, of Pontus, and Asia, Phrygia, and Paphlagonia, of Egypt, and of the partes of Libia, whiche is beside Sirene, and strangers of Rome, Jewes, and Proselytes, Griekes & Arabians, we haue heard them speake in our owne tonges the greate workes of God.

The Gospel.

Ihon, xiii.



Jesus said vnto his disciples: If ye loue me keepe my commaundementes, and I wyll pray the father, and he shall geue you another cōforter, that he mai abide with you for euer, euen the spirite of truthe whom the worlde cannot receiue, because the worlde seeth hym not, neither knoweth him, but ye know him: for he dwelleth with you, & shalbe in you. I wil not leue you cōfortles: but wil come to you. Yet a litle while, & the worlde seeth me no more: but ye se me. For I liue, & ye shal liue. That daie shal ye knowe that I am in my father, & you in me, and I in you. He that hathe my commaundementes and kepeth the: the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue him, and will shew myne owne self to him. Judas saithe vnto him (not Judas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, & not vnto the worlde. Jesus answered and said vnto him: yf a mā loue me, he wil keepe my sayenges, and my father wil loue him. And we wil come vnto hym, & dwel with him. He that loueth me not, kepeth not my sayenges. And the word which ye heare, is not mine, but the fathers which sent

sent me. These thynges haue I spoken vnto you, beyng yet present with you, but the comfortour which is the holy ghost whome my father wil send in my name, he shal teache you all thynges, & bryng all thynges to your remembraunce, whatsoeuer I haue saide vnto you. Peace I leaue with you, my peace I gyue vnto you, not as the worlde gyuethe, gyue I vnto you. Lette not your hartes be greued neyther feare. ye haue hearde how I saide vnto you. I go & come againe vnto you. If ye loued me ye wolde verily reioyce, because I saide, I go vnto the father. For the father is greater then I. And now haue I shewed you before it come, that whē it is come to passe, ye might beleue. Herafter will I not talke many wordes vnto you. For the prince of this world commeth, & hath nought in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, even so do I.

Monday in Whitsun

Wike

The Collecte.

God whiche hast gyuen. &c.

As vpon whitsundaie.

The Epistle.



PETER opened his mouth, and Act. xij
saide. Of a truthe I perceiue that there
is no respecte of persones with GOD,
but in all people he that feareth hym, &
woorketh Righteousnesse is accepted
with him. ye knowe the preachyng that
GOD sente vnto the chyldre of Israel
preachynge peate by Iesus Chyste, whyche is Lord
ouer all thynges. whyche preachynge, was publi-
shed throughtoute all Iurie, (and beganne in Gali-
ley, after the Baptisme whiche Ihon preached,) ho
we God anointed Iesus of Nazareth, with the holpe
Ghosste and with power. Whiche Iesus went about do-
ing

Is. iiii.

ping

doing good, & healing al that ware oppressed of the demill, for God was with him. And we are witnesses of all thinges whiche he did in the land of the Jewes & at Jerusalem. Whome they slue & hanged on a tree, him God raised vp the thirde daie, & shewed him openly, not to al the people, but vnto vs witnesses (chosen before of God for thesame entent) whiche did eate & drinke with him after he arose frō death. And he comaunded vs to preache vnto the people & to testifie that it is he, whiche was ordeined of God to be the iudge of quicke & dead. To him giue all the Prophetes witnesse, that through his name whosoener beleueth in him shal receiue remission of sinnes. While Peter yet spake these wordes, the holy ghost fel on all thē whiche heard the preaching. & they of the circumcisiō whiche beleued, ware astonied, as many as came with Peter, because that on the gētiles also was shed out the gift of the holy ghost. For they heard them speake with tōgues, & magnified God. Then answered Peter, can any mā forbid water, that these should not be baptised which haue receiued the holy ghost as wel as we: & he comaunded them to be baptised in the name of the lord. Then praied they him to tary a fewe daies.

¶ The Gospel.

Iho. iij.



S God loued the worlde, that he gaue his onli begotten sonne, that whosoener beleueth in him shoulde not perishe, but haue everlasting life. For God sent not his sonne into the world to cōdēpne the worlde, but that the world through him might be saued. But he that beleueth on him is not cōdēmpned. But he that beleueth not, is cōdēpned already, because he hath not beleued in the name of the onli begottē sonne of god. And this is the cōdēpnaciō, that light is come into the worlde, & menne loued darckenes more thē light because their dedes ware euill. For euery one that euill doeth hateth the light, neither cometh to the light, least his dedes should be reprovēd. But he that doth the truth cometh to the light, that his dedes may be knowen, how that they are wrought in God.

The

The tuesday after

whitsondale.

The Collecte.

God whiche hast geuen. &c.

As vpon white sondale.

The Epistle.



When thapostles whiche ware at Jerusa^{Acte. viij.} le hearde say that Samaria had receiued the worde of God: They sent vnto them peter and Ihon. whiche whē they ware come doune, prayed for thein that they might receiue the holy Ghoste. For as yet he was come on none of the, but they ware baptised only in the name of Christ Iesu. The layde they their handes on them, and they receiued the holy Ghoste.

The Gospell



Verely, Verely, I say vnto you: he that ent^{Ihon.}reth not in by the doze into the shepefolde but climbeth vp some other waie, thesame is a thefe & a murtherer. But he that entereth in by the doze, is the shepeherde of the shepe. To him the porter openeth & the shepe here bys voice, and he calleth his owne shepe by name, and lea-
deth them out. And when he hath sent furthe his owne shepe, he goeth before them & the shepe folowe hym, for they know his voice. A straüger wil they not follow, but wil flie frō him, for they know not the voice of strāgers.

This prouerbe spake Iesus vnto them, but they vnder-
derstode not what thinges they ware whiche he spake vnto them. Then said Iesus vnto them againe. Verely, verely, I say vnto you: I am the doze of the shepe. All (euē as many as came before me) are theues & murthe-
rers, but the shepe did not heare them. I am the doze, by me if any entre in, he shalbe saufe, & shall go in, and out & fynde pasture. A thefe cometh not but for to steale, kille and destroy. I am come that they might haue lyfe and that they might haue it more aboundantly.

Trinitie

Trinitie Sonday.

The Collecte.

Almighty and everlastyng God, whiche haste ge-
ue vnto vs they seruantes, grace (by the cōfession
of a true faith,) to acknowledge the glory of the eternal
trinitie, and in the power of the deuine Maiestie to wor-
ship the vnitie: we beseeche the that throughe the stedfast-
nes of this faith, we maie evermore be defended from al
aduersitie, whiche liuest and reignest one GOD, worlde
without ende. Amen.

The Epistle.

Apoc. iij.



After this, I looked & behold: A doore was open
in heauen, & the firste voice whiche I heard,
was as it ware of a trompet talkyng with
me, whiche said, come vp hether, & I will shew
the thinges, whiche must be fulfilled here-
after. And immediately I was in the spirite: & behold a
seate was set in heauen, & one sate on the seate. & he that
sate was to loke vpon, like vnto a Iaspur stone, & a Sar-
dine stone. And there was a rainebowe about the seate
in sight like vnto an Emerauld. And aboute the seate
ware. xxiij. seates. And vpon the seates. xxiij. elders syt-
tyng, clothed in white raimēt, & had on their heades co-
rones of golde. And out of the seate proceded lightnin-
ges, & thundringes, & voices, & ther ware. vii. Lampes of
fire, burning before the seate, which are the. vii. spirites
of God. And before the seate, there was a sea of glasse, li-
ke vnto Chrystal, & in the middelt of the seate, and round
about the seate, ware. iiii. beastes ful of eyes, before & be-
hind. And the first beast was like a Lion, and the second
beast lyke a calfe, & the thirde beast, had a face as a man
and the fourth beast was like a flyeng Eagle. And the. iiii.
beastes hadde eche of them. vi. winges about hym. And
they ware full of eyes within. And they did not rest daye
neyther nighte sayeng, holy, holy, holy, Lorde God al
myghtye

mighty, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thākes to hym that sate on the seate (whiche liueth for euer & euer) the. xxiii. Elders felle doune before him that sate on the throne, and worshipped him that liueth for euer, and cast their coronas before the throne saiēg: thou art worthy o lord (our god) to receiue glory, and honour & power, for thou hast created all thynges and, for thy willes sake they are, and ware created.

¶ The Gospel.



Here was a man of the phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by nighte, and saide vnto hym: Rabby, we knowe that thou art a teacher come from god, for no man could do such miracles as thou doest, except god ware with him. Jesus answered & saide vnto him: Verely verely I saie vnto the, except a man be borne frō aboue, he can not see the kyngdome of God. Nicodemus saide vnto him, how can a man be borne whē he is olde: Can he entre into his mothers wombe & be borne againe: Jesus answered, verely verely I say vnto the, excepte a man be borne of water and of the spirite, he cannot entre into the kyngdome of god. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruel not thou that I saide to the, ye must be borne frō aboue. The wind bloweth where it lusteth, and thou heareste the sownde therof, but thou canst not tel whence it commeth nor whether it goeth. So is euery one that is borne of the spirite. Nicodemus answered & said vnto him: how can these thynges be: Jesus answered & said vnto him, art thou a master in Israel, and knowest not these thinges: Verely, verely I saie vnto the, we speake that we know, & testify that we haue sene: and ye receiue not our witnesse. If I haue tolde you earthly thinges, and ye beleue not: howe shall ye beleue yf I telle you of heauenlye thynges. And no manne ascendethe vp to heauen, but he that came

came doune from heauen, euen the sonne of man whiche is in heauen. And as Moyses lifte vp the Serpent in the wildernes, euen so must the sonne of man be lift vp, that whosoener beleueth in hym, perishe not, but haue euerylastyng life.

The first Sondaie.

after Trinitie Sondaie.

The Collecte.



GOD the strength of al them that trust in the mercifully accept our praiers: And because the weakenes of our mortall nature can doe no good thinge without the, graunte vs the helpe of thy grace, that in keepyng of thy commaundementes we may please the bothe in will and dede: through Iesus Christ our lorde.

The Epistle.

i. Iho. iij.



DEARELY beloued, let vs loue one another: for loue commeth of god. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In this appereth the loue of God to vs warde, because that God sette hys onely begotten sonne into the worlde, that we might lyue throughe him. Herin is loue, not that we loued god, but that he loued vs, and sente hys sonne to be the agremente for our synnes.

Dearely beloued, yf GOD so loued vs, we ought also one to loue another. No man hath sene God at any tyme. If we loue one another, God dwelleth in vs and his loue is perfect in vs. Hereby knowe we that we dwell in him and he in vs: because he hath geuen vs of his spirite. And we haue sene, & do testifie that the father sente the sonne to be the sauour of the worlde. whosoener confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God, and we haue knownen and beliened the

the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfecte in vs, that we should truste in the daie of iudgement. For as he is, euē so are we in this worlde. There is no feare in loue but perfecte loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue hym for he loued vs first. If a man saie: I loue God, & yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath sene, loue God whom he hath not sene? And this commaundemēt haue we of him: that he whiche loueth God, should loue his brother also.

¶ The Gospell.



Here was a certayne ryche man, whiche was Luk. xvi.
clothed in purple, and fyne whyte, and fared
deliciouslie euery daie. And there was a cer-
tayne begger named Lazarus, whiche laie at
his Gate full of sores, desyring to be refreshed with the
crommes whiche fell from the riche mannes burde, & no
man gaue vnto hym. The dogges came also and licked
his sores. And it fortunēd that the begger died, and was
caried by the Aungelles into Abrahams bosome. The
riche man also died and was buried. And beyng in helle
in tormentes, he lifte vp his eyes and sawe Abraham a-
farre of, and Lazarus in his bosome, and he cried & said:
Father Abraham, haue mercie on me, and sende Laza-
rus that he may dippe the tippe of his fynger in water,
and coole my tongue, for I am tormented in this flambe.
But Abraham said: Sonne, remembre that thou in thy
life time receiuedest thy pleasure: and contrary wise La-
zarus receiued paine. But now he is comforted, & thou
art punished. Beyond al this, betwene vs and you there
is a greate space sette, so that thei whiche would go from
hence to you cannot: neyther maye come from thence to
vs. Then he saide, I pray the therfore father, sende hym
to my Fathers house (for I haue fyue brethren) for to
warne them, leaste they come also into this place of tor-
mente. Abraham sayde vnto hym: They haue Moyses &
L. i. tye

the Prophetes let them heare them. And he sayde: Nay father Abraham, but if one come vnto them from the deade, they will repente. He saide vnto him: if they heare not Moses and the Prophetes, neither will they beleue though one rose from death againe.

The.ii.Sondaie.

The Collecte.

Gorde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe & gouerne them whome thou doest bryng vp in thy stedfast loue: graunt this. &c.

The Epistle.

1.Ihon.iiij.



Arueile not my brethren though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abyedeth in death. whosoever hateth his brother is a mansleer. And ye knowe that no mansleer hath eternall lyfe abydyng in hym. Hereby perceiue we loue: Because he gaue his lyfe for vs: and we oughte to geue our liues for the brethren. But whoso hath this worldes good: and seeth his brother haue nede: and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym: My babes, let vs not loue in worde, neither in tongue, but in dede and in veritie. Hereby we knowe that we are of the veritie, and can quiete our hartes before hym. For if our harte condempne vs, God is greater then our harte, and knoweth all thynges. Dearly beloued, if our harte condempne vs not, then haue we trust to God warde: and what soeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thynges whiche are pleasaunt in his syghte. And this is hys Commaundemente, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym, and

and hereby we knowe that he abideth in vs, even by the spirite whiche he hath geuen vs.

¶ The Gospell.



Certaine man ordeined a greate supper, and Luk. xiiij
 bad many, and sent his seruaunte at Supper
 time to saye to them that ware bidden: come,
 for al thynges are now ready. And thei al at
 ones began to make excuse. The firste sayde vnto him: I
 haue bought a Farme, and I must nedes go, and see it, I
 praye the haue me excused. And another saide: I haue
 bought fyue yoke of Oxen, & I go to proue theim, I praie
 the haue me excused. And another saide, I haue married
 a wyfe, and therfore I cannot come. And the seruaunt
 returned, and brought his master worde againe therof.
 Then was the good man of the house displeased, & sayde
 to his seruaunt: Go out quickly into the stretes, and
 quarters of the Citie, and byng in hether the poore and
 feble, and the halt and blynde. And the seruaunt sayde:
 Lorde, it is done as thou hast comaunded, and yet there
 is roure. And the Lorde saide vnto the seruaunt: go out
 vnto the highe wayes and hedges, and compelle them to
 come in, that my house may be filled. For I say vnto you
 that none of these men whiche ware bidden shall taste of
 my supper.

The. iiii. Sondaie.

¶ The Collecte.

Lorde we beseeche the mercifully to heare vs, & vnto
 whome thou haste geuen an hartie desire to praye:
 Graunt that by thy mightie aide, we may be defen-
 ded, through Iesus Christe our Lorde.

¶ The Epistle.



Submit your selues euery mā one to another, knit i. Pet. v.
 your selues toguether in lowlines of minde. For
 God resisteth the proude, and geueth grace to
 the humble: submitte your selues therfore vn-

L. ii.

der

der the mightie hande of God, that he may exalte you, when the tyme is come. Caste all your care vpon hym: for he careth for you. Be sobre, and watche: for your aduersarie the Deuil, as a roaryng Lyon walketh aboute, sekynge whome he may deuoure: whom resiste stedfast in the Faith, knowynge that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of al grace, whiche hath called vs vnto his eternall glory by Christe Iesu, shal his owne selfe (after that ye haue suffred a litle affliction) make you perfect: settle strength, and stablishe you. To hym be glory and dominion for euer and euer, Amen.

The Gospell.

Luk. xv.



Then resorted vnto hym, all the Publicanes and synners for to heare hym. And the Phariseis, and Scribes murmured, sayenge. He receiueth synners and eateth with them. But he put furthe this Parable vnto them, sayenge: what man among you hauynge an hundred shepe (if he lose one of theim) doeth not leaue ninetie and nyne in the wildernesse, and goeth after that whiche is loste, vntyll he fynde it: And when he hath found it, he laieth it on his shoulders with ioye. And asone as he cometh home, he calleth together his louers and neighbours, sayenge vnto theim: reioyce with me, for I haue founde my shepe whiche was loste. I say vnto you, that likewyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer ninetie & nine iust persones, whiche nede no repentaunce.

Either what woman (hauynge ten grotes, if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she finde it: And when she hath found it, she calleth her louers and her neighbours toguether, sayenge: Reioyce with me, for I haue founde the grote whiche I loste. Likewyse I saye vnto you, shall there be ioye in the presence of the Angelles of GOD, ouer one synner that repenteth.

The

The. iiii. Sondaie.

The Collecte.

GOD the protectour of all that trust in the, without whome nothyng is stronge, nothyng is holy, encrease and multiplie vpon vs thy mercy, that thou being our ruler and guyde we may so passe through thynges temporall, that we finally lose not the thynges eternall. Graunt this heauēly father, for Jesu Christes sake our Lorde.

The Epistle.

 Suppose that the afflictions of this lyfe are Rom. viij not worthy of the glozy, whiche shalbe shewed vpon vs. For the feruent desire of the creature abideth loking whē the sonnes of God shal appere, because the creature is subdued to vanitie againste the will therof, but for his will whiche hath subdued the same, in hope. For the same creature shalbe deliuered frō the bondage of corrupcion, into the glorious lybertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and traueileth in paine, even vnto thys tyme: not onely it, but we also whiche haue the first fructes of the spirite, mourne in our selues also, and waite for the adoption (of the children of God) even the deliuerance of our bodies.

The Gospell.

 **B**E ye mercifull, as your Father also is mercifull. Judge not, and ye shal not be iudged. Condempe not, and ye shal not be condemned. Forgyue, and ye shalbe forgyuen. Gyue, and it shalbe gyuen vnto you, good measure and pressed downe, and shak en together and runnyng ouer shal me giue into your bosomes. For with the same measure that you mete with all, shall other men mete to you againe. And he put furthe a similitude vnto them. Can the blynde leade the blynde? Doe they not both fall into the dicke? The Disciple is not aboue his Maister: euery Luke. vi

man shalbe perfecte, euen as his maister is. Why seeest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye: Eyther how canst thou say to thy brother: Brother let me pul out the mote that is in thine eie, whē thou seeest not the beame that is thine owne eye. First thou ypocrite, caste out the beame out of thyne owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The .v. Sondaie.

The Collecte.



Raunte Lorde we beseeche the, that the course of this worlde maye be so peaceably ordred by thy gouernaunce: that thy cōgregaciō may ioyfully serue the in all godly quietnes, through Iesus Chulste our Lorde.

1 Pet. iiij.

The Epistle.



Ye all of one minde, and of one harte, loue as brethzen, be pitiful, be courteous (meke) not rebryng euill for euill, or rebuke for rebuke: But contrary wise blesse, knowing that ye are therunto called, euen that ye should be heires of the blessing. For he that doeth long after lyfe, & loneth to se good dayes, let hym refraine his tongue from euill, and his lippes that thei speake no guyle. Let hym eschewe euil, and do good. Let him seke peace and ensue it. For the eyes of the Lorde are ouer the ryghtuous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that do euill.

Moreover who is he that wil harne you, if ye folowe that whiche is good: yea, happy are ye, if any trouble happen vnto you for ryghtuousnesse sake. Be not ye afraid for any terror of them, neyther be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospell.

Luke. v.



It came to passe that when the people pressed vpon hym, to heare the worde of GOD (he stode by the

the lake of Genazareth) and sawe two Shippes stande by the lakes syde, but the Fisher menne ware gone out of theim, and ware waschyng their nettes. And he entred into one of the Shippes (whiche pertained to Symon) and prayed hym, that he woulde thruste out a litle from the lande. And he satte downe, and taught the people out of the Shippe. When he had lefte speakyng, he sayde vnto Symon: Lanche out into the depe, and lette slyppe your nettes to make a draughte. And Symon aunswere, and saide vnto hym: Maister, we haue laboured all night, and haue taken nothyng. Neuerthelesse, at thy commaundement, I will lole furth the nette. And when he had thus done, they enclosed a great multitude of fyses: but their nette brake, and they beckened to their felowes (which ware in the other shippe) that they should come and helpe them. And they came & filled both shippes, that they sonke againe.

When Symon Peter sawe this, he fell downe at Iesus knees, sayeng: Lorde, go from me, for I am a synfull mā. For he was astonied, and all that ware with hym, at the draught of fishes whiche they had taken, and so was also James and Ihon, the sonnes of zebede, whiche ware parteners with Symon. And Iesus sayd vnto Symon: Feare not, from hence furth thou shalt catche men. And they brought the Shippes to lande, and forsoke all, and folowed hym.

The. vi. Sondaie.

The Collecte.

GOD whiche hast prepared to theim that loue the, suche good thynges as passe al mannes vnderstādyng: powre into our hartes, suche loue towarde the, that we louyng the, in all thynges may obteyne thy promises, whiche excede all that we can desyre, throughe Iesus Christe our Lorde.

The Epistle.

L. iiii.

Knowe

Rom, vi.



Nowe ye not, that al we whiche are baptised in Iesus Christ, are baptised to die with him: we are buried then with him by Baptisme for to dye: that lykewile as Christe was raised fro death, by the glory of the father euen so we also should walke in a newe

life. For if we be graffed in death like vnto hym: euen so shall we be partakers of the holy resurrectiō. Knowyng this, that your olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that hencefurth we should not be seruautes vnto sinne. For he that is deade, is iustified from synne.

Wherfore if we be deade with Christe, we beleue that we shall also liue with hym, knowyng that Christ beyng raised from deathe, dieth no more. Deathe hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne, ones. And as touchyng that he liueth he lyueth vnto God. Likewyse consydre ye also, that ye are deade, as touchyng synne, but are a liue vnto GOD through Iesus Christe our Lorde.

The Gospell.

Math, v.



Iesus saide vnto his Disciples: Excepte your righteousness excede the righteousness of the Scribes and Phariseis, ye can not entre into the kyngdome of heauen. Ye haue hearde that it was sayde vnto them of olde tyme, thou shalt not kille: whosoever killeth shall be in daunger of

iudgement. But I saye vnto you: that whosoever is angry with his brother (vnaduisedly) shall be in daunger of iudgement. And whosoever say vnto his brother, Racha, shall be in a daunger of a counsaill. But whosoever saith, thou foole, shall be in daunger of hel fire. Therfore, if thou offrest thy gift at the aultar, & there remembreth that thy brother hathe aught againste the, leaue there thyne offering before the aultar, and go thy way firste, & be reconciled to thy brother, and then come and offer thy gift.

Agree with thyne aduersary quickly, whylest thou art

art in the way with hym, lest at any tyme the aduersary deliuer the to the Iudge, and the iudge deliuer the to the minister, and then thou be cast into pryson. Merely I say vnto the, thou shalt not come out thence, till thou haue paid the vttermoste farthing.

The. vii. Sondaie.

The Collecte.

Gorde of all power and myghte, whiche art the author and gyuer of all good thynges, graffe in our hartes the loue of thy name, encrease in vs true religion, nourishe vs with all goodnes, & of thy great mercy kepe vs in thesame, through Iesus Christe our Lorde.

The Epistle.

I Speake grossly, because of the infirmitie of your fleshe. As ye haue gyuen your membres, seruantes to vncleannes, and to iniquitie (from one iniquitie to another) euen so nowe gyue ouer your members, seruantes vnto ryghtuousnesse, that ye may be sanctified. For when ye ware seruantes of synne, ye ware boyde of ryghtuousnesse. What fruite had ye then in those thynges, wherof ye are nowe ashamed: For the ende of those thynges is death. But nowe are ye deliuered from synne, and made the seruantes of God, & haue your fruite to be sanctified, & the ende, euerlastyng life. For the rewarde of synne is death, but eternal life, is the gift of God through Iesus Christe our Lorde.

The Gospell.

In those dayes, when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto hym, and sayde vnto them: I haue compassion on the people, because they haue bene nowe with me thre daies, and haue nothyng to eate: and if I sende thein away fastyng, to their owne houses, they shall fainte by the waye, for diuerse of them came from farre. And his Disciples answered hym: Where should a mā haue breade here in the wilder-
Mar. viij.

wildernesse to satisfie these: And he asked theim: howe many loues haue ye: They sayde, Seuen. And he commaunded the people to sitte doune on the grounde. And he toke the seuen loues. And when he had geuen thankes, he brake, & gaue to his disciples to sette before them. And thei did set them before the people. And they had a fewe small fishes. And when he had blessed, he comaunded them also to be set before them. And they did eate, & were suffised. And they toke vp of the broken meate that was lefte, seuen baskettes full. And they that did eate were aboue. iiii. thousand. And he sent them away.

The. viii. Sondaie.

The Collecte.

GOD whose prouidence is neuer deceiued, we humbly beseeche the, that thou wilt put away from vs all hurtfull thynges, & gyue those thynges whiche be profitable for vs, through Iesus Christe our Lorde.

The Epistle.

Rom. viij.



Brethren, we are debtors not to the fleshe, to lyue after the fleshe. For if ye lyue after the fleshe ye shall die. But if ye (thorowe the spirite) do mortifie the dedes of the body, ye shall liue. For as many as are ledde by the spirite of God, they are the sonnes of God: for ye haue not receiued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby ye crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christ, if so be that we suffer with hym, that we may be also glorified toguether with hym.

The Gospell.

Mat. vij.



Beware of false Prophetes, whiche come to you in shepes clothynge, but inwardly they are rauynng wolues. Ye shal know the by their fructes.

Do

Do men gather grapes of thornes: Or figges of thistles: Euen so euery good tree bringeth furthe good fruites: But a corrupt tree byngeth furth euill fruites. A good tree cannot byng furth bad fruites, neyther can a bad tree bring furth good fruites. Euery tree that bringeth not furth good fruites, is hewen doune and caste in to the fire. wherfore, by their fruites ye shal knowe the. Not euery one that saith vnto me, Lorde, Lorde, shall entre into the kyngdom of heauen: but he that doeth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

The. ix. Sondaie.

The Collecte.

G Raunte to vs Lorde we beseeche the, the spirite to thynke and doe alwaies suche thinges as be rightfull, that we whiche cannot be without the, may by the be able to lue according to thy will, throughe Iesus Christe our Lorde.

The Epistle.



Brethren, I woulde not that ye should be ignorant, how that our fathers ware al vnder the cloude, & al passed through the Sea, & ware al baptized vnder Moyses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd al drinke of one spiritual drinke. And they drancke of the spirituall rocke that folowed theim, whiche rocke was Christ. But in many of the had God no delight. For they ware ouerthrowe in the wildernes.

These are ensamples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as ware some of them accordyng as it is written. The people satte doune to eate and drinke, & rose vp to plaie. Neither let vs be defiled with fornication, as some of them ware defiled with fornicatio, & fel in one day. xxiij. M. Neither let vs tempte Christe,

Christe, as some of them tempted, and ware destroyed of serpentis. Neither murmure ye, as some of theim murmured, and ware destroyed of the destroyer.

All these thynges happened vnto them for ensamples but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. wherfore lette hym that thynketh he standeth, take hede lest he fall. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faithfull, whiche shall not suffer you to be tempted aboue your strengthe: but shall in the myddest of temptacion make away, that ye may be able to beare it.

The Gospell.

Luk. xvi.



Elsus saide to his Disciples, there was a certayne ryche man whiche had a steward, & the same was accused vnto hym that he had wasted his gooddes. And he called hym and said vnto him: how is it, that I heare this of the? Gyue accomptes of thy stewardshippe, for thou maiest be no longer steward. The steward saide within hymselfe, what shal I do: For my maister taketh away from me the stewardshippe. I cannot digge, and to beggwe I am ashamed. I wote what to doe that when I am put out of the stewardship, they may receiue me into their houses. So whē he had called al his maisters debtors toguether, he saide vnto the firste: how moche owest thou vnto my maister? And he saide an hundred Connes of Dyle. And he saide vnto hym: take thy bylle, and sitte downe quickly, and wyte fiftie. Then saide he to another: howe moche owest thou? And he said, an hundred quarters of wheat. He saide vnto hym, take thy bille, and wyte foure skore. And the Lorde commended the vniust steward, because he had done wysely. For the chyldren of this worlde are in their nacion, wyser then the chyldren of lyght. And I saye vnto you: Make you frendes of the vnryghtuous Mammon, that whē ye shal haue nede, they may receiue you into euerlastyng habitacions.

The

The .x. Sondaie.

Fol. 67.

The Collecte.



Et thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes, & that they may obtaine their petitions, make them to aske suche thinges as shal please the: through Iesus Ch^riste our Lorde.

The Epistle.



Concernyng spiritual thynges (brethren) *1. Cor. xij.*
I woulde not haue you ignorāt. Ye knowe that ye ware Gentiles, & went your waies vnto dombe Images, euen as ye ware led. wherfore I declare vnto you, that no man speakyng by the spirite of God, desieth Iesus. Also no man can say, that Iesus is the Lorde, but by the holy Ghoste. There are diuersities of gistes, yet but one spirite. And there are differences of administraciōs and yet but one Lorde. And there are diuerse maners of operations, and yet but one God, whiche worketh all in al. The gifte of the spirite is gyuen to euery man to edifie withal. For to one is gyuen throughe the spirite, the vtter aunce of wisdomē, to another is gyuen the vtter aunce of knowlege by the same spirite. To another is gyuen faith by the same spirite. To another the gifte of healyng by the same spirite. To another power to doe miracles. To another to Prophecy. To another iudgement to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues. But these al worketh the selfsame spirite, deuidyng to euery man a seueral gifte, euen as he wil.

The Gospell.



And when he was come nere to Hierusalem *Luc. xix.*
he behelde the citie, and wepte on it, sayeng: If thou haddest knowē those thynges, whiche belong vnto thy peace, euen in this thy day, thou wouldest take hede. But now we are they hid from thyne eyes. For the dayes shal come vnto
M. i. the,

the, that thy enemies shall caste a bancke about the, and compasse the rounde, and kepe the in on euery side, and make the euen with the grounde, and thy childre whiche are in the. And ther shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacion. And he went into the temple, and began to caste out them that solde therin, and theim that bought, sayeng vnto theim: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught daily in the Temple.

The. xi. Sondaie.

The Collecte.

GOD whiche declarest thy almightie power moste chiefly in the wyng mercie and pitie: Gyue vnto vs abundantly thy grace, that we runnyng to thy promises, may be made partakers of thy heauenly treasure: through Iesus Christe our Lorde.

The Epistle.

i. Cor. xv.



Brethren, as parteinyng to the Gospell, whiche I preached vnto you, whiche ye haue also accepted, & in the whiche ye continue, by the whiche ye are also saned, I doe you to wete, after what maner I preached vnto you if ye kepe it, excepte ye haue beleued in vaine. For firste of all, I deliuered vnto you that whiche I receiued, how that Christ died for our synnes, agreyng to the Scriptures. And that he was buried, & that he arole again the third day, accordyng to the scriptures. And that he was sene of Cephas, then of the. xii. After that he was sene of moe then. v. C. brethren at ones of whiche many remaine vnto this day, and many are fallen a slepe. After that appered he to James, then to al the Apostles: And last of al he was sene of me, as of one that was borne out of due tyme. For I am the least of the Apostles. whiche am not worthy to be called an Apostle because I haue persecuted the congregation of GOD.

But

But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I laboured more aboundantly then they al, yet not I, but the grace of God, whiche is with me. Therefore whether it ware I or they, so we preached and so ye haue beleued.

The Gospell.



Christ told this parable vnto certain which Luc. xviij. trusted in them selues, that they ware perfect and despised other. Two men wente vp into the temple to pray, the one a Pharisey, and thother a Publicane. The Pharisey stode and prayed thus with himselfe.

God I thanke the that I am not as other men are, extortioners, vniuste, adulterers, or as this Publicane. I faste twise in the weeke: I giue tithe of al that I possesse. And the Publican standyng a farre of, woulde not liue vp his eyes to heauen, but smote his brest, sayeng: God be merciful to me a synner. I tell you, this man departed home to his house iustified, more then the other. For eue-ry man that exalteth hymself, shalbe brought lowe: And he that humbleth hymselfe, shalbe exalted.

The .xii. Sondaye.

The Collecte.



Almighty and euerlastyng GOD, whiche are alwaies more redy to heare, then we to pray, and art wont to gyue more, then either we desire, or deserue: powre downe vpon vs the aboundaunce of thy mercie, forguyng vs those thynges, wherof our conscience is afraied, and gyuyng vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lorde.

The Epistle.



Alche trust hane we through Christ to godward ij. Cor. iij. not that we are sufficiēt of our selues to thynke any thyng, as of our selues, but if we be able vnto any thyng, the same cometh of God, whiche

Ad. ii.

hath

hath made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite giveth lyfe. If the ministracion of death through the letters figured in stones was glorious, so that the children of Israel could not beholde the face of Moyses for the glory of his countenaunce (whiche glory is done awaie) why shal not the ministracion of the spirite, be muche more glorious. For if the ministracion of condemnation be glorious, muche more doeth the ministracion of righteousnesse excede in glory.

The Gospel.

Mark. vii.



Jesus departed from the costes of Tyre and Sydon, and came vnto the Sea of Galiley, through the middes of the costes of the. x. cities. And they brought vnto hym one that was deaffe, and hadde an impediment in his speache, and they praied hym to put his hand vpon hym. And when he had taken hym a side from the people, he put his fynger into his eares, and did spit, and touched his tongue, and looked vp to heauen & sighed, & said vnto hym: Ephata, that is to saie, be opened. And straightway his eares ware opened, and the stryng of his tongue was lousd, and he spake plaine. And he commaunded them, that thei shoulde tel no man. But the more he forbade theim, so muche the more a great deale they published, sayeng: he hath done al thinges wel, he hath made both the deaffe to heare and the dombe to speake.

The.xiii.Sondaie.

The Collecte.



Almightie and mercifull GOD, of whose ouerly gift it cometh that thy faithful people doe vnto the true & laudable seruice: Graunte we beseeche the, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same: through Iesus Christe our Lorde.

The Epistle.

To



ABraham & his sede ware the promyses Gal. iii. made: he saith not in his sedes as many: but in thy sede, as of one, whiche is Christ. This I say, that the lawe whiche begā afterwarde, beyonde foure hundred & thirtie yerres, doeth not disanul the testamēt that was cōfirmed afore of God, vnto Christ warde, to make the promise of none effecte. For if the enheritaunce come of the lawe, it cometh not nowe of promesse. But GOD gaue it to Abraham by promesse. Wherfore then serueth the lawe? The lawe was added because of transgression (til the sede came to whome the promise was made) and it was ordeined by Angelles, in the hāde of a mediatour a mediatour is not a mediatour of one: but God is one. Is the lawe then against the promesse of God? God forbid. For if there had bene a Lawe gyuen, whiche coulde haue gyuen lyfe: Then no doubt rightuousnes shoulde haue come by the lawe. But the scripture concludeth al thynges vnder synne, that the promise by the Faith of Iesus Christe, shoulde be gyuen to them that beleue.

The Gospell.



HAppy are the eyes which se the thynges Luc. x. that ye se. For I tel you, that many Prophetes & Kynge haue desired to se those thynges whiche ye se, and haue not sene thē, and to heare those thynges, whiche ye heare, & haue not hearde theim. And behold, a certaine lawyer stode by & tēpted hym, sayeng: Master, what shal I do to enherite eternal lyfe? he said vnto him: what is written in the lawe? howe readest thou? And he answered, and saide: Loue the Lorde thy God with al thy harte, & with al thy soule and with all thy strengthe, and with al thy mynde: and thy neighbour as thy selfe. And he saide vnto hym: thou hast answered right. This do & thou shalt lyue. But he wyllyng to iustifie himself, said vnto Iesus. And who is my neighbour? Iesus answered & saide: A certaine man descended from Hierusalem, to Hiericho, and fell among
M.iii. theues,

thieves, whiche robbed hym of his raimente and wounded hym, and departed, leauyng hym halfe deade. And it chaunced that there came doune a certain Priest that same waie, and when he sawe hym, he passed by. And likewise a Leuite, (when he wēt nighe to the place) came and loked on hym, and passed by. But a certaine Samaritane as he iourneyed, came vnto hym, & when he sawe hym, he had compassion on him, and went to and bound vp his woundes, and powred in oyle and wine, and sette hym on his owne beaste, and brought hym to a common Inne, and made prouision for hym. And on the morowe when he departed, he toke out two pence, & gaue them to the hoste, and saide vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come againe I wil recompence the. Whiche now of these thre thynkest thou was neighbour vnto hym, that fel among the thieves? And he said vnto him, he that shewed mercy on him. Then saide Iesus to hym: Go and do thou likewise.

The. xiii. Sondaie.

The Collecte.



Almighty and everlastyng God, gyue vnto vs the encrease of Faith, Hope, and Charitie, and that we may obtaine that which thou doest promise: make vs to loue that, whiche thou doest comaunde through Iesus Christe our Lorde.

The Epistle.

Gal. v.



So ye walke in the spirite, and fulfill not the lust of the flethe. For the flethe lusteth contrary to the spirite, & the spirite contrary to the flethe. These are contrary one to the other, so that ye cā not do whatsoeuer ye woulde. But and if ye be ledde of the spirite, then are ye not vnder the Lawe. The dedes of the flethe are manifeste, whiche are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of Images: witche craft, hatred, variāce, zeale, wrath, strife, sediciōs, sectes, enuieng, murther, drōckennes.

kennes, gluttony, & such like: Of the whiche I tell you before, as I haue tolde you in tymes past, that thei whiche commit such thinges, shal not be enheritours of the kyngdome of God. Contrarily, the fructe of the spirite, is loue, ioye, peace, long sufferynge, gentlenesse, goodnes, faithfulness, mekenesse, temperaunce. Against such there is no lawe. Thei truly that are Christes, haue crucified the fleche with the affections and lustes.

The Gospel.



And it chaunced as Iesus went to Ierusalem, that he passed through Samaria and Galilee. And as he entred into a certain toun, there met hym ten men that ware lepers, whiche stode a farre of, and put furthe their voices, and laide: Iesus, Maister haue mercie vpon vs. When he

Luc. xvij.

sawe them, he laide vnto them, go & shewe your selues vnto the priest. And it came to passe, that as they went, they ware clenfed. And one of them, when he sawe that he was clenfed, turned backe againe, & with a loude voyce praised God, and fell doune on his face at his fiete, and gaue hym thanks. And the same was a Samaritane. And Iesus aunswered, and said: Are there not ten clenfed? But where are those. ix. There are not founde that returned againe to gyue God praise, saue onely this straunger. And he laide vnto hym: Aryse go thy waie, thy faith hath made the whole.

The. xv. Sondaie.

The Collecte.



Kepe, we beseeche the, O lord thy Church with thy perpetual mercie, and because the frailtie of man without the, can not but fall: Kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion, throughe Iesus Christe our Lorde, Amen.

The Epistle.

M. iiii.

ye se

Gal. vi.



Else, how large a letter I haue written to you with myne owne hande. As many as desyre with outwarde apparaunce to please carnally, the same constraine you to be circumcised, onely least they shoulde suffre persecution for the Crosse of Christe. For they them selues whiche are circumcised kepe not the lawe, but desyre to haue you circumcised, that they might reioyse in your flethe.

God forbid that I shoulde reioyse, but in the crosse of our Lorde Iesu Christe, wherby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu neither circumcision auaieth any thyng at al, nor vncircumcision: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel that parteineth to God. From hencefurth, lette no man put me to busines: For I beare in my body the markes of the lorde Iesu. Brethren the grace of our Lorde Iesu Christe be with your spirite, Amen.

The Gospel.

Mat. vi.



No man can serue two Masters: for either he shal hate the one & loue the other, or els leane to the one & despise the other. Ye can not serue God and Mammon. Therefore I say vnto you be not careful for your lyfe, what ye shal eate, or dryncke, nor yet for your body, what raiment ye shal put on. Is not the lyfe more worthe then meate, and the body more of value then raiment? Beholde, the foules of the ayre, for they sowe not, neither do thei reape, nor cary into the barnes: And your heauenly father fedeth them. Are ye not muche better then they?

Whiche of you (by takynge careful thought) can adde one cubite vnto his stature? And why care ye for raiment: considre the Lillies of the fielde how they growe, they laboure not, neyther doe they spynne. And yet I say vnto you, that euen Salomon in al his roialtie was not clothed like one of these. wherfore if GOD so clothe the grasse of the fielde (whiche though it stande to day, is to morow cast into the fornaice) shal he not much more doe

do the same for you, O ye of little faith: Therfore take no thought, sayeng: what shall we eate, or what shall we drynke, or where with shall we be clothed: After all these thinges do the Gentiles seke. For your heavenly father knoweth that ye haue nede of al these thinges. But rather seke ye firste the kyngdome of God, and the rightousnes therof, and al these thynges shall be ministred vnto you. Care not then for the morowe: For to morowe daie shall care for it selfe. Sufficient vnto the daie is the trauaile therof.

The .xvi. Sondaie.

The Collecte.



O we beseeche the, let thy continual pitie clese and defende thy congregacion, and because it cannot continue in lausetic without thy succour preserue it euermore by thy helpe and goodnesse through Iesus Christe our Lorde.

The Epistle.



Desire that you faint not because of my tribulations that I suffre for your sakes: whiche is your praise. For this cause I bowe my knees vnto the father of our Lorde Iesus Christe, whiche is father of all, that is called father in heauen & in earth, that he woulde graunt you accordyng to the riches of his glory, that ye may be strengthened with might by his spirite in the inner man, that Christ may dwell in your hartes by faithe, that ye beyng roted & grounded in loue, might be able to cōprehende with al sainctes what is the breadthe, lengthe, depthe, & heigth: and to knowe the excellēt loue of the knowlege of Christ, that ye might be fulfilled with al fulnes, whiche cometh of God. Unto hym that is able to doe exceeding abundantly, aboue al that we aske, or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus throughout al generacions from tyme to tyme. Amen.

Ephe. iij.

The Gospel.

And

Luc. viij.



AND it fortuneth that Iesus went into a citie called Naim, and many of his Disciples went with him, and muche people. When he came nigh to the gate of the citie, beholde there was a dead man caried out, whiche was the onely sonne of his mother, and she was a widowe, and muche people of the citie was with her. And when the Lorde sawe her, he had compassion on her, & saide vnto her: wepe not. And he came nigh, and touched the coffyn, and thei that bare hym stode stil. And he said: young mā, I say vnto the arise. And he that was dead sat vp, and began to speake. And he deliuered hym to his mother. And there came a feare on them al, and they gaue the glory vnto God, sayeng: A great Prophete is rysen by among vs, and God hath visited his people. And this rumour of hym went furth throughout al Iury, and throughout al the regiōs whiche lye rounde about.

The. xvii. Sondaie,

The Collecte.



ORde we praye the that thy grace may alwaie preuent, and folowe vs, and make vs continually to be gyue to al good workes, through Iesus Christe our Lorde.

The Epistle.

Ephe. iij.



(whiche am a prisoner of the lordes) exhorde you, that ye walke worthy of the vocatiō where with ye are called, with al lowlines, and mekenesse: with humbleness of mynde, forbearynge one another through loue, & be diligent to kepe the bñtie of the spirite, through the bōd of peace, beyng one body and one spirite, euen as ye are called in one hope of your callynge. Let there be but one Lorde, one Faith, one Baptisme, one God and father of al, whiche is aboue al, and through al, and in you al.

The

The Gospel.

Ichaunced that Iesus went into the house of Luc. xliij.
 one of the chief Phariseis, to eate bread on the
 sabboth day: and they watched hym. And be-
 holde, there was a certaine man before hym,
 whiche had the Dropsie. And Iesus aunswered & spake
 vnto the lawyers and Phariseis, sayeng: Is it lawfull
 to heale on the Sabboth day? And thei helde their peace
 And he toke hym and healed hym, and let hym go, and
 aunswered theim, sayeng: whiche of you shall haue an
 Asse, or an Oxe fallen into a pitte, and will not streight
 way pul him out on the Sabboth daie? And thei coulde
 not answere hym againe to these thynges. He put furth
 also a similitude to the ghestes, when he marked howe
 they pressed to be in the highest roumes, and saide vnto
 them: When thou art bidden to a weddyng of any man,
 sitte not downe in the highest roume, lest a more honou-
 rable man then thou, be bidden of hym, and he that bad
 hym and the, come and saie to the, gyue this man roume
 and thou begyn with shame to take the lowest roume.
 But rather when thou art bidden, go and sitte in the lo-
 west roume, that when he that bad the cometh, he may
 say vnto the: Friend, sit vp higher. Then shalt thou haue
 worship in the presence of them that sitte at meate with
 the. For who soeuer exalteth hym selfe, shalbe brought
 lowe, and he that humbleth hymselfe, shalbe exalted.

The .xviii. Sondaie.

The Collecte.

Orde we beseeche the, graunt thy people grace to a-
 uoide the infections of the Deuill, and with pure
 harte and mynde, to folowe the, the onely GOD,
 through Iesus Christe our Lorde.

The Epistle.

Ithanke my God alwaies on your behalfe, for 1. Cor. i.
 the grace of God, whiche is giuen you by Iesus
 Christe, that in al thynges ye are made riche by
 him,

hym, in al bitteraunce, & in al knowledge, by the whiche thynges, the testimony of Iesus Christe was confirmed in you, so that ye are behynde in no gift, waityng for the apperyng of our Lorde Iesus Christe, whiche shall also strengthe you to the ende, that you may be blameles in the day of the comyng of our Lorde Iesus Christe.

The Gospel.

Mat. xxij.



When the Phariseis had hearde, that Iesus did put the Saduces to silence, they came together, and one of them (whiche was a Doctour of Lawe) asked hym a question, temptyng hym, and sayeng: Master, whiche is the greatest commaundement in the Lawe: Iesus saide vnto hym: Thou shalt loue the Lorde thy God with all thy harte, and with all thy soule, and with al thy mynde. This is the firste and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang al the lawe and the Prophetes. While the Phariseis ware gathered together, Iesus asked them, sayeng: what thynke ye of Christe, whose sonne is he: They laide vnto hym: The sonne of Dauid. he laide vnto them, howe then doeth Dauid in spirite, calle hym Lorde, sayeng: The Lorde laide vnto my Lorde, sit thou on my right hande, til I make thyne enemies thy fote stole. If Dauid then call hym Lorde, how is he then his sonne: And no man was able to answer hym any thyng, neither durst any man (from that day furth) aske hym any moe questions.

The .xix. Sondaie.

The Collecte.



God, forasmuche as without the, we are not able to please the: Graunt that the workyng of thy mercy, may in all thynges directe, and rule our hartes: through Iesus Christe our Lorde.

The Epistle.

This

This I saie and testifie through the lorde, that ye herefurth walke not as other Gentiles walke; in vanitie of their mind, while they are blinded in their vnderstanding, being farre from a godly lyfe, by the meanes of the ignorance that is in theim and because of the blindenes of their hartes, whiche being past repentaunce, haue geuen them selues ouer vnto wantonnesse, to worke all maner of vncleennesse, euen with gredinesse. But ye haue not so learned Christe. If so be that ye haue hearde of him, and haue bene taughte in him, as the truthe is in Iesu (as concernynge the conuersation in times past) to laie from you the olde mā which is corrupt, accordyng to the deceivable lustes To be renued also in the spirite of your minde, and to put on that newe man whiche afre God is shapen in rightousnes, & true holines. wherfore, put away lieng, and speke euerye man the truthe vnto his neighbour, forasmuche as we are membres one of an other. Be angry and sinne not. Let not the sonne go doune vpon your wraethe, neyther geue place to the backebiter. Let him that stole, stele no more, but let him rather labour with his handes, the thinge whiche is good, that he may giue vnto hym that nedeth. Let no filthy communication procede out of your mouth, but that whiche is good to edifie with all, as off as nede is, that it may minister grace vnto the hearers. And greue not the holy spirite of God, by whome ye are sealed vnto the day of redemption. Let al bitterness and fearcenes, and wraath, and roaring, and cursed speaking be put away from you with all maliciousnes. Be ye curious one to another, mercifulle, forgeuyng one another, euen as God (for Christes sake) hath forgiven you.

¶ The Gospell.

Jesus entred into a ship, and passed ouer and came into his owne Citie. And beholde they brought hym a man sicke of the palsey, lieng in a bedde. And when Iesus saue the faithe of them, he saide to the sicke of the palsey, sonne be of good chere, thy sinnes be forgiven the.

Math. ix.

R. i.

And

And behold, certein of the Scribes saide within theym selues: This man blasphemethe. And when Iesus sawe their thoughtes, he saide, wherefore thinke yee euell in in your hartes: Whether is it easier to saie thy sinnes be forgiuen the, or to saie: Arise and walke: But that ye may knowe that the sonne of man hath power to forgiue sinnes in earth. Then saithe he to the Sicke of the Palsey: Arise, take vp thy bedde, and go vnto thy house. And he arose and departed to his house. But the people that sawe it, marueiled and glorified God, whiche had giuen suche power vnto men.

The .xx. Sunday.

The Collecte.



Almightye and merciful God of thy bountifull goodnesse, kepe vs, from all thinges that maye hurte vs, that we bring ready both in body and soule: may with free hartes accomplishe those thynges that thou wouldest haue done, throughe Iesus Christe our lord.

The Epistle.

Ephesi, x.



Take hede therfore how ye walke circumspectly, not as vnwise, but as wyse men, redeming the time because the daies are euell. Wherefore be ye not vnwise, but vnderstand what the wil of the lord is, & be not dronke with wine, wherein is excessse: But be filled with the spirite, speakinge vnto your selues, in Psalmes and himnes, and spiritual songes, singyng and makyng melody to the lord in your hartes, geuinge thanckes alwaies for all thinges vnto god the father, in the name of our lord Iesus Christ submyttyng your selues one to an other, in the feare of god:

The Gospel.

Math, xxij



Iesus said to his disciples: The kyngdome of heauen is like vnto a man that was a Kyng, which made a mariage for his sone, and sent furthe his seruantes, to cal theym that ware bidden

bidden to the wedding, & they would not come. Againe he sent furth other seruantes, sayeng: Tell them whiche are bidden, behold, I haue prepared my diner, mine oxen and my fatlinges are killed, and all thinges are readie, come vnto the mariage. But they made lighte of it, and wente their waies: One to his farne place, another to his merchaundise, and the remnaunt toke his seruantes, and entreted them shamefully, and slewe them. But when the kyng heard therof, he was wroth, & sent furth his men of warre, and destroyed those murtherers, and brent by their cite. Then saide he to his seruantes, the mariage in dede is prepared, but they whiche were bydden, were not worthy: go ye therfore out into the hygge waies, and as many as ye find, bid them to the mariage. And the seruantes went furthe into the hie waies, and gathered together al, as many as thei could finde, both good and badde, and the wedding was furnished wyth Ghestes. Then the kyng came in, to se the Ghestes, and when he spied there a man which had not on a wedding garment, he sayde vnto him: frende, how camest thou in hether, not hauing a wedding garmente? And he was euen specheles. Then saide the king to the ministers: take and binde him hande, and fote, and cast him into outer darkenes, there shalbe weping, & gnasching of tethe. For many are called, but fewe are cholen.

The. xxi. Sunday.

The Collecte.



Raunte we beseeche the mercifulle Lorde to chy faithefulle people, pardon and peace, that they maye be clenfed from al their synnes, and serue the with a quiete minde, through Iesus Chryste

our Lorde.

The Epistle.



yp brethren be strong throughe the Lorde, and through the power of his might: Putte on all the armour of God, that ye may stand against all the assaultes of the deuell. For we wrestle

Ephe. vi.

R. ii.

not

not against bloud & flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenes of this worlde, against spiritual craftines in heauenly thinges. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euil date, and stande perfecte in all thinges. Stande therfore, and pour loines girde with the truthe, hauinge on the breste plate of rightuousnes, and hauynge shoes on your fiete, that ye may be prepared for the Gospell of peace. Aboue al, take to you the shilde of faith, wherewith ye may quēche all the fiery dartes of the wicked. And take the helmet of saluation, and the swearde of the spirite, which is the worde of God. And praie alwaies with al maner of praier, and supplication in the spirite, and watche there vnto, with all instaunce and supplication for al saintes and for me, that vtterance may be geuen vnto me, that I may open my mouthe frely, to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that ther in I may speake frely, as I ought to speake.

The Gospell.

Ihon. iij.



Here was a certeine ruler, whose sōne was sicke at Capernaum. As sone as the same heard that Iesus was come out of Iury in to Galile, he went vnto him, and besought him, that he wold come doune, & heale his sōne. For he was euē at the point of death. The said Iesus vnto him, except ye se signes, & wonders, ye wil not beleue. The ruler said vnto him, sir, come doune, or euer that my sonne die. Iesus saith vnto him, go thy way thy sōne liueth. The mā beleued the word that Iesus had spoken vnto him. And he went his way. And as he was going doune the seruantes mette him & tolde him saieng, thy sonne liueth. Then enquired he of them the houre when he began to amende. And thei said vnto him, yester day at the. vii. houre, the feuer lefte him. So the father knewe that it was the same houre, in the whiche Iesus saide vnto him, thy sonne liueth: and he beleued, and all his householde. This is againe the seconde miracle

miracle that Iesus did, when he was come out of Iurie into Galiley,

The. xxii. Sondaye.

The Collecte.

ORde we beseeche the to keepe thy householde the churche, in continual godlines, that through thy protection it may be free from all aduersities, and deuoutly geuen to serue the in good workes, to the glory of thy name: Through Iesus Christe our Lorde. Amen.

The Epistle.



Thanke my god with al remembraunce of you alwaies in al my praiers for you, & I pray with gladnes: because ye are come into the felowship of the gospell fro the first day vntil now. And am surely certified of this, that he which hath begon a good worke in you, shall perfourme it

Phillipp. I.

vntill the day of Iesus Christe, as it becometh me that I holde so iudge of you al, because I haue you in my hart: forasmuche as ye are all companions of grace with me, euē in my bondes, and in the defending, and stablishing of the Gospel. For god is my recorde, how greatly I long after you al, from the very harte roote in Iesus Christe. And this I pray, that your loue may encrease yeat more, & more in knowlege, & in al vnderstanding that ye maie accepte the thinges that are most excellent, that ye maie be pure, & suche as offende no mā, vntil the day of Christ, beyng filled with the frute of rightuousnes, which cometh by Iesus Christe, vnto the glory & praise of God.

The Gospel.



Eter saide vnto Iesus, lord how oft shall I forgiue my brother, if he sinne against me, til. vii. times: Iesus saith vnto him. I say not vnto the, vntil. vii. times: But seuenty times. vii. times. Therefore is the kingdō of heauen likened vnto a certain man that was a king, which wolde take

Mar. xv liij

R. iii.

acomptes

accomptes of his seruantes. And when he had begon to reken, one was brought vnto him whiche owed him. x. M. talentes, but forasmuche as he was not able to paie, his lord commaunded him to be solde, & his wife & children, and al that he had, & paiement to be made. The seruauant fel doune, & besought him saieng: Syr, haue patience with me, and I will paie the all. Then had the lord pitie on that seruant, & loosed him, & forgauē him the debt. So the same seruant went out, and founde one of his felowes, whiche ought him, an c. pence, & he laid hādes on him, & toke him by the throte, saiēg: pay that thou owest. And his felow fell doune, & besoughte him saieng: haue patience with me, and I wil pay the al. And he wold not but went and cast him into prisione, till he sholde pay the debte. So when his felowes saue what was done, they ware very sorry, & came and tolde, vnto their lord, al that had happened. The his lord called him, & said vnto him O thou ungratious seruauant, I forgauē the al that debt when thou delieredst me: sholdest not thou also haue had compassion on thy felow, euen as I had pity on the, & his lord was wrothe, & deliuered him to the Jaylers, till he sholde, paie al that was due vnto him. So likewise shall my heauenly father do also vnto you, if ye from your hartes, forgiue not (euerie one his brother) their trespasses.

The. xxiii. Sondaie,

The Collecte.



Gd our refuge and strength, whiche art the author of al godlines, be redy to heare the deuout praiers of thy church, and graunte that those thinges, whiche we aske faithfully, we may obtaine effectually. Through Iesu christe our lord. Amen.

The Epistle.

Philip. iij.



REthren, be folowers together of me, and loke on theym whiche walke euen so, as ye haue vs for an ensample. For many walke, (of whome I haue tolde you often, and now telyou weping) that thei are the enemies of the

the Crosse of Christe, whose ende is dampnation, whose bealy is their God, and glory, to their shame, whiche are worldly minded. But our conuersatio is in heauen, from whence we loke for the Sauour, euen the Lorde Iesus Christe, whiche shal chaunge our vile body, that he may make it lyke vnto his glorious body: Accordynge to the workyng, whereby he is able also to subdue all thynges vnto himselfe.

The Gospell.



THEN the Phariseis went out, and toke counsaile how they might tangle him in his wordes. And thei sent out vnto him their disciples with Herodes seruantes sayeng: Master, we knowe that thou art true, and teachest the waie of God truly neither careste thou for any manne, for thou regardest not the outwarde apparaunce of menne. Tell vs therfore, how thinkest thou: Is it lawfull that Tribute be giuen vnto Cesar, or not: But Iesus perceyuyng their wickednes saide, why tempte ye me, ye hypocrites: shewe me the tribute money. And they toke him a peny. And he saide vnto them: whose is this Image and superscription: they said vnto him Cesars. Then said he vnto them: Giue therfore vnto Cesar, the thinges whiche are Cesars: And vnto God, those thynges whiche are Goddes. When they hearde these wordes: they marueiled, and lefte him, and went their waie. Mat. xxij.

The. xliiii. Sondaie.

The Collecte.



ORDE we beseeche the assoile thy people from their offences, that thoroughe thy bountifulle goodnesse, we maye be deliuered from the bandes of all those sinnes, whiche by oure frailtie we haue committed: Graunt this heauenlye father, for Iesu Christes sake our Lorde. Amen.

The Epistle,

N. liii.

we

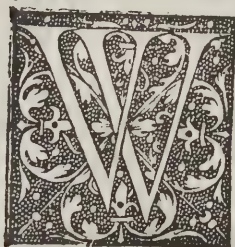
Coloss. i.



We giue thanks to god the father of our lord Iesus Christ alwaies for you in our prayers, for we haue heard of your faith in christ Iesu, & of the loue which ye bere to al sainctes, for the hopes sake, which is laide bp in store for you in heauen, of which hope ye hearde before, by the true word of the gospel, which is come vnto you, euen as it is frutefull, & groweth, as it is also among you frō the daie in the whiche ye heard of it, & had experience in the grace of god, throught the truthe, as ye learned of Epaphra, our dere fellow seruant, which is for you a faithfull minister of Christe, which also declared vnto vs your loue, whiche ye haue in the spirite. For this cause, we also euer sence the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in al wisdom and spiritual vnderstandyng, that ye might walke worthy of the Lorde that in all thynges ye maie please, being frutefull in all good workes, and encreasyng in the knowledge of God strengthened with all might, through his glorious power vnto al patieſce, & long suffering with ioyfulnes, geuing thanks vnto the father, whiche hath made vs mete to be partakers of the enheritaunce of Sainctes in lyghte.

¶ The Gospell.

Mathe. ix.



Whileste Iesus spake vnto the people, behold, there came a certeine ruler, & worshipped him, sayēg, my doughter is euen now discesed, but come, & lay thy hād vpon her, & she shal liue. And Iesus arose & folowed him, & so did his disciples. And beholde, a woman whiche was diseased with an yssue of bloud. xii. yerres: came behind him, & touched the hēme of his vesture. For she said win herself: if I may touche but euen his vesture onli, I shalbe safe. But Iesus turned him about, & whē he saw her, he said: doughter be of good comforte, thy faith hath made the sauf. And the woman was made whole euen the same tyme.

And

And when Jesus came into the Rulers house, and sawe the Ginstrelles and people makynge a noise, he said vnto them, get you hence for the maide is not dead, but slepeth, and they laughed him to scorne. But when the people were put furth, he went in, and toke her by the hand and saide Damoselle arise. And the Damoselle arose. And this noise was abrode in all that lande.

The. xxv. Sunday.

CThe Collecte.



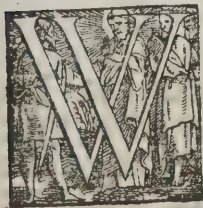
Sirre by we beseeche the, O Lorde, the willes of thy faithfull people, that they plentifully bringynge furth the fruite of good workes, maye of the be plentifully rewarded. Throughe Jesus Christe our Lorde. Amen.

CThe Epistle.



Bholde the time commeth saith the lord, that I wil raise vp the rightuous branche of Dauid, whiche kyng shall beare rule, and he shall prosper with wisdom and shall set vp equitie and rightuousnes againe in earth. In his time, shall Iuda be saued, and Israel shall dwelle without feare. And this is the name that they shall call him, euen the lord our rightuousnesse: and therefore beholde, the time commeth saith the lord, that it shall be no more said The lord liueth whiche brought the children of Israel out of the lande of Egypt: But the Lorde liueth whiche brought furth, and led the sede of the house of Israel out of the North lande and from all countries where I haue scatred them, and they shall dwell in their owne lande againe: Iere. xxiij.

CThe Gospell.



When Jesus lift vp his eyes, and saw a great company come vnto him: he saith vnto Philip, whence shall we buye breade, that these maye eate: This he said to proue him, for he himselfe knew what he wolde doe. Philip answered him, ii. c. peny worthe of breade are Ihon. vi.

are not sufficient for them, that euery man mai take a litle. One of his disciples (Andrew, Simon Peters brother) said vnto him: There is a ladde here, which hath v. barley loues, and two fishes, but what are thei amonge so many? And Iesus saide: make the people sitte doune. There was muche grasse in the place. So the men sate doune, in nōber about. v. M. And Iesus toke the breade, and when he had geuen thanckes, he gaue to the Disciples, and the disciples to them that ware set doune. And likewise of the fishes as muche as they wold: when thei had eaten enough, he saith vnto his disciples: gather vp the broke meate which remaineth, that nothing be lost. And they gathered it together, and filled. xii. baskettes, with the broken meate of the. v. barley loues, which broke meate, remained vnto them that had eatē. The thos menne, when they had sene the miracle that Iesus didde saide: this is of a truthe thesame Prophete, that shoulde come into the worlde.

If there be any moe Sondaies befoze Aduent Sunday, to supply thesame, shalbe taken the seruice of some of those Sōdaies that ware omitted betwene the piphany, and Septuagesima.

S. Andrewes daie.

The Collecte.



Almighty God, which diddest giue such grace vnto thy holy Apostle saincte Andrew, that he redily obeyed the calling of thy sonne Iesus Christ, and folowed him without delay: graunte vnto vs all, that we being called by thy holy worde may furthwith giue ouer our selues, obedientlye to folowe thy holpe commaundementes: Throughe thesame Iesus Christe our Lorde. Amen.

The Epistle.

Roma. x.



Yf thou knowlege with thy mouthe, that Iesus is the lorde, and beleue in thy harte, that God raised him vp from death: thou shalt be saufe. For to beleue with the harte, iustificieth: and

and to knowlege with the mouthe, maketh a man saue:
For the scripture saith: whosoever beleueth on him, shal
not be confounded. There is no difference betwene the
Iewe and the gentile. For one is lord of al, which is ri-
che vnto all that call vpon him. For whosoever doth cal
on the name of the Lord shal be saue. How then shal they
cal on him, on whom they haue not beleued: howe shal
they beleue on him, of whome they haue not hard: how
shal they heare without a preacher: And howe shal thei
preache without they be set: As it is written, howe beau-
tiful are the fete of them which bring tidynge of peace,
and bring tidynge of good thinges. But thei haue not
al obried to the gospel, for Esay saith: Lorde who hath
beleued our sayengs: So then: faith commeth by hea-
ryng, and hearyng commeth by the worde of God. But
I aske, haue they not hard: No doubt their sound went
out into al landes, and their wordes into the endes of the
worlde. But I demaunde whether Isræll did know, or
not: Firste Moyses saith, I will prouoke you to enuye by
them that are no people, by a folthe nation I will angre
you. Esay after that is bolde, and saith: I am founde of
them that sought me not, I am manifest vnto them that
asked not aftr me. But against Isræll he saith: al daie
longe haue I stretched furthe my handes vnto a people
that beleueth not, but speaketh against me.

The Gospell.



And Jesus walked by the sea of Galile, he saw
two brethren: Simon, which is called Peter
and Andrew his brother, casting a net into
the Sea, (for they ware fishers) and he saith
vnto them, folowe me, and I will make you
to become fishers of men. And they straight waie lefte
their nettes, and folowed him. And when he was gone
furth from thence, he sawe other. ii. brethren, James the
sonne of zebede, and Ihon his brother, in the shippe with
zebede their father, mending their nettes, and he called
them, and they immediatly lefte the shippe, and their fa-
ther, and folowed him.

Math. iiii

Saincte

S. Thomas the Apostle.

The Collecte.

Almighty everlyving god whiche for the more confirmation of the faith, diddest suffer thy holye Apostle Thomas to be doubtful in thy sonnes resurrection graunt vs so perfectly, and without all doubt to beleue in thy sonne Iesus Christ, that our faith in thy sight neuer be reprobued. heare vs, O lord, through the same Iesus Christ: To whome with the, and the holy Ghost. &c.

The Epistle.

Ihon. xx.



Nowe are ye not straungers, nor foreiners but citizeines with the saintes, and of the houtholde of God, and are builde vpon the foundation of the Apostles, and prophetes, Iesus Christe him selfe beinge the hed corner stone: in whome what buildyng so euer is coupled together, it groweth vnto an holy Temple of the Lorde, in whome also ye are built toguether, to be an habitation of GOD, throughe the holy Ghoste.

The Gospell.

Ephess. ij.



Thomas one of the twelue, whiche was called Didimus, was not with theym when Iesus came. The other Disciples therfore saide vnto him, we haue sene the lord: But he sayde vnto theym, excepte I see in his handes the prynte of the Nails, and putte my fynger into the prynte of the nails, and thrust my hande into hys syde, I will not beleue. And after eight daies, agayne hys disciples ware within, and Thomas with them. Then came Iesus when the doores ware shutte, and stode in the middes and saide: Peace be vnto you. And after that he saide to Thomas, brynge thy finger hether, and see my handes, and reache hether thy hande, and thruste it into my syde, and be not faithlesse, but beleuyng. Thomas answered, and saide vnto him: My Lorde and my God. Iesus saide vnto him: Thomas, because thou haste sene

ſene me, thou haſt beleued: bleſſed are they that haue not ſene, and yet haue beleued. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye mighte beleue that Jeſus Chriſt is the ſonne of god, and that (in beleuyng) ye might haue life through his name.

The conuerſion

of Sainct Paule.

The Collecte.

God whiche haſt taught all the worlde, through the preaching of thy bleſſed Apoſtle Saincte Paule: Graunte we beſeche the, that we whiche haue his wonderfull conuerſion in remembraunce, maie folowe and fulfill thy holy doctryne that he taught: Through Jeſu Chriſt our Lorde. Amen.

The Epittle.

And Saul yet breathing out threatenyngeſ Act. ix.
and ſlaughter againſt the Diſciples of the
lorde: went vnto the hygh priet, and deſired
of hym letters to cary to Damasco, to the ſi-
nagogues, that if he founde any of this way
ware they men, or women, he myght bryng them bounde
to hieruſalem. And when he iourneyed, it fortunied that
as he was come nigh to Damasco, ſodainly there ſhined
round about him a lyght from heauen, and he fell to the
earthe, and heard a voyce ſayeng to hym: Saul, Saul,
why perſecuteſt thou me: And he ſayde, what arte thou
lorde: And the Lorde ſaide, I am Jeſus whomin thou per-
ſecuteſt. It is harde for the to kicke againſt the pricke.
And he bothe tremblyng and aſtonied, ſayde: Lorde
what wilt thou haue me to do: And the lorde ſayde vnto
hym: ariſe and go into the cytie, & it ſhalbe told the what
thou muſte doe. The men whiche iourneyed with hym,
ſtoode amaſed, hearyng a voyce, but ſeyng noman. And
Saul aroſe from the earth, and whē he opened his eyes
he ſawe no man: But they ledde hym by the hande, and
D. i. brought

broughte hym into Damasco. And he was thre dayes without sight, and neither did eate nor drinke. And ther was a certain Disciple at Damasco, named Ananias, & to hym saide the Lorde in a vision: Ananias, and he said behold, I am here Lorde. And the Lorde saide vnto hym arise, and go into the strete (whiche is called Streight) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath sene in a vision on a man named Ananias, comyng in, to hym, and putting his handes on him, that he might receiue his sight. Then Ananias answered: lorde, I haue heard by many, of this man, how much he hath done to thy saintes at Hierusalem. And here he hath aucthoritie of the high priestes, to bind al that cal on thy name. The lorde laide vnto hym: go thy waie, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and Kynge, and the children of Israel. For I will shewe hym, how great thynges he must suffre for my names sake.

And Ananias went his waie, & entred into the house, and put his handes on him, and saide: brother Saul, the Lorde that appered vnto the in the waie as thou camest hath sent me, that thou mightest receiue thy sighte, and be filled with the holy ghoſte.

And immediatly there fell fro his eyes, as it had bene scales, and he receiued sight, and arose, and was Baptised, and receiued meate, and was comforted. Then was Saul a certain daies with the disciples, whiche ware at Damasco. And straight waie he preached Christ in the Sinagoges, how that he was the sonne of God. But all that heard hym ware amased, and sayde, is not this he that spoyled them, whiche called on this name in Hierusalem, and came hether for that entent, that he myght byrnyng them bounde vnto the highe Priestes: But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

The Gospell.

Peter



Peter answered and saide vnto Iesus, be-^{Math. xix}
holde: we haue forsaken all and folowed
the, what shall we haue therefore? Iesus
saide vnto theim: verely I saie vnto you,
that when the sonne of man shall sitte in
the seate of his Maiestie, ye that haue fo-
lowed me in the regeneration, shall sit also vpon twelue
seates, and iudge the twelue tribes of Israell. And eue-
ry one that forsaketh house, or brethren, or sisters, or fa-
ther, or mother, or wyfe, or children, or landes, for my na-
mes sake, shall receiue an hundred folde, and shall enhe-
rite euerlastyng life: but many that are first shall be laste,
and the last shall be first.

The Purification

of Saint Marie the Virgine.

The Collecte.

Almighty and euerlastyng GOD, we humbly be-
seche thy maiestie, that as thy onely begottē sonne
was this daie presented in the temple, in substance
of our fleshe, so graunt that we may be presented vnto the
with pure and cleare mindes: by Iesus Christ our lord.

The Epistle.

The same that is appoynted for the Sondaie.

The Gospell.



When the tyme of their Purification (after^{Luke. ii.}
the law of Moles) was come, thei brought
hym to Hierusalem, to present hym to the
Lorde (as it is written in the lawe of the
lorde) every man childe that first openeth
the matrix, shall be called holy to the lorde,
and to offer (as it is saide in the lawe of the lorde) a paire
of Turtle doves, or. ii. yong Pigeons. And behold, there
was a man in Hierusalem, whose name was Symeon.
And the same manne was iuste and godly, and looked for
the consolation of Israel, and the holy ghost was in him
And an answer had he receiued of the holy ghoste, that
D. ii. he

Saint Mathies daie.

he should not se death, except he first sawe the lord Christ.
And he came by inspiration into the temple.

Saint Mathies daie.

The Collecte.

In mightie God, whiche in the place of the traitour
Judas, diddest chole thy faithfull servaunt Mathie
to be of the nōber of thy. xii. Apostles: graunte that thy
churche beyng alwaie preserved frō false Apostles may
be ordered and guyded, by faithfull and true Pastours:
through Iesus Christ our Lorde.

The Epistle.

Act. i.

In those daies Peter stode vp in the middes of
the disciples, and saide (the nombre of names
that ware together, ware about an. C. xx.) ye
men and brethren, this scripture muste nedes
haue bene fulfilled, whiche the holy Ghoste, through the
mouth of Dauid spake before of Judas, which was guide
to them that toke Iesus. For he was nombred with vs,
and had obtained felowship in this ministracion. And
thesame hath now possessed a plat of ground, with the re
ward of iniquitie, and whē he was hanged, burst in son
der in the midst, and all his bowelles gushed out: and
it was knowen vnto all the enhabitors of Hierusalem:
in so muche that thesame field is called in their mother
tongue, Acheldema, that is to saie, the bloudie field. For
it is written in the booke of Psalmes: his habitation be
voyde, and no man be dwellyng therein, and his Bishop
rike let another take. wherfore, of these mē whiche haue
cōpanied with vs (all the tyme that the lorde Iesus had
all his conuersacion emong vs, beginnyng at the Bap
tisme of Ihon, vnto that same day that he was taken vp
from vs) must one be ordeined, to be a witnes with vs of
his resurrectiō. And they appointed two, Ioseph which
is called Barsabas (whose sire name was iustus, & Ma
thias. And whē they prayed, they said: thou lord whiche
knowest the hartes of all menne, shewe whether of these
two

two thou haste chosen, that he maie take the roume of this ministracion and Apostleship, from whiche Judas by transgressiō fell, that he might go to his awne place. And they gaue furthe their lottes, & the lot fell on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospell.



In that tyme Iesus answered and saide, I Mat. vii.
thanke the (O father) Lorde of heauen and earthe, because thou haste hyd these thynges from the wyse and prudent, and hast shewed theim vnto babes: Verely father, even so was it thy good pleasure. All thynges are giuen vnto me of my father. And no manne knoweth the sonne, but the father: neyther knoweth any manne the father, saue the sonne, and he to whom soeuer the sonne will open hym. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shall find rest vnto your soules, for my yoke is easie, and my burthen is light.

¶ The Annunciation

of the Virgine Marie.

¶ The Collecte.

W e beseeche the lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnation, by the message of an Angell: So by his crosse and passion, we may be brought vnto the glory of his resurrection: through the same Christ our Lorde.

¶ The Epistle.



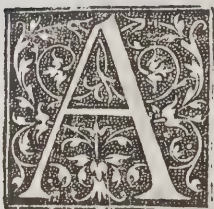
God spake ones again vnto Abaz saieng, Esaie. viij.
require a token of the lorde thy God, whether it be toward the depthe beneath, or toward the heigth aboue. Then said Abaz: I will require none, neither will I tempte the lorde. And he said: harken to, ye of the house of David, is it not enough fo y you, that ye be gre-
uous

D.iii.

uous vnto me, but ye must greue my God also: And therfore the Lorde shall geue you a token: beholde, a Virgine shall conceiue & beare a sonne, and thou his mother shalt call his name Emanuell. Butter and hony shall he eate that he maie knowe to refuse the euill, & chose the good.

¶ The Gospell.

Luke.i.



AND in the sixth moneth, the Angell Gabriel was sent fro God, vnto a citie of Galilee, named Nazareth, to a virgine, spoused to a man, whose name was Ioseph, of the house of David, & the Virgines name was Mary. And the Angel went in vnto her, and saide: Haile full of grace, the Lorde is with the. Blessed art thou among women. When she sawe him, she was abashed at his sayeng, and cast in her minde, what maner of salutation that should be. And the Angel sayd vnto her: feare not Mary, for thou hast found grace with God. Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus: he shall be greate, and shall be called the Sonne of the hyghest. And the Lorde God shall gyue vnto hym the seate of his father David, and he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shall be no ende.

Then saide Mary to the Angell: how shall this be, seying I knowe not a man: And the Angell answered and saide vnto her: the holy Ghoste shall come vpon the, and the power of the highest shall ouershadowe the. Therefore also that holy thyng whiche shall be borne, shall be called the sonne of God. And behold thy cosyne Elizabeth, she hath also conceived a sonne in her age. And this is the sixth moneth to her, whiche was called barren: for with God nothyng shall be vnpossible. And Mary said, behold the handmaide of the Lorde, be it vnto me accordyng to thy worde. And the Angell departed from her.

¶ S. Markes daie.

¶ The Collecte.

Almightie

Almightie GOD, whiche haste instructed thy holy Church, with the heauenly doctrine of thy Euangelist sainct Marke: gyue vs grace so to be established by thy holy Gospell, that we be not like children, carried away with euery blast of vaine doctrine: throughe Iesus Christ our Lorde.

The Epistle.



Nto euery one of vs is giue grace, accordyng Eph. iiii. to the measure of the gifte of Christe. wherefore he saith: when he went vp on hyghe, he led captiuitie captiue, and gaue giftes vnto menne. That he ascended, what meaneth it but that he also descended first, into the lowest partes of the earth: he that descended, is euen the same also that ascended vp aboue al heauens, to fulfil all thinges. And the verie same, made some Apostles, some Prophetes, some Euangelistes, some Shepeherdes and teachers: to the edifieng of the sainctes, to the worke & administracion, euen to the edifieng of the body of Christe, tyll we all come to the vnitie of the faith, and knowlege of the sone of God, vnto a perfect man, vnto the measure of the full perfect age of Christ. That we hencefurthe should be no more chyldren, waueryng and caried aboute with euery wynde of doctrine, by the wilines of men, through craftinesse, wherby they lay awaite for vs, to deceiue vs. But let vs folowe the truth in loue, and in al thynges growe in hym, whiche is the heade, euen Christe, in whom if all the body be coupled and knit toguether, througheout euery ioynt, where with one ministereth to another (accordyng to the operacion, as euery part hath his measure) he encrease the body, vnto the edifyeng of it selfe throughe loue.

The Gospell.



IAm the true Vine, & my father is an husband [hon xv.] man. Euery braunche that beareth not fructe in me, he wil take away. And euery braunche that beareth fruct, will he purge, that it may byyng furthe more fructe. Nowe are ye cleane throughe
D. iiii. the

the wordes whiche I haue spoken vnto you. Bide in me, and I in you. As the braunche cannot beare fruite of it self, except it bide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the braunches: he that abideth in me, and I in hym, thesame byngeth furthe muche fruite. For without me can ye doe nothyng. If a man bide not in me, he is caste furthe as a braunche and is withered: and men gather the, and cast thein into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe done for you. Herein is my father glorified, that ye beare muche fruite and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue. These thynges haue I spoken vnto you, that my ioye mighte remaine in you, and that your ioye might be full.

S. Philip and Iames.

The Collecte.

O mightie God, who truly to knowe is everlasting life: graunt vs perfectly to knowe thy sonne Iesus Christ to be the waie, the truth, and the life, as thou hast taught Saint Philippe, and other the Apostles, through Iesus Christe our Lorde.

The Epistle.

Iames. i.

Iames the seruaunt of God, and of the Lorde Iesus Christe, sendeth gretynge to the twelue tribes whiche are scatered abroad. My brethren compt it for an excedyng ioye, when ye fall in to diuerse temptacions: knowyng this that the tryeng of your faith gendereth pacience: and let pacience haue her perfectte worke, that ye maie be perfectte and sounde, lackyng nothyng. If any of you lacke wisdom, lette hym aske of hym that giueth it: Euen God, whiche giueth to all men indifferently, and casteth no manne in the tette, and

and it shalbe giuen hym. But let hym aske in faithe, and wauer not: for he that doubteth, is like a waue of the sea whiche is tossed of the windes, and caried with violence: neither let that manne thynke, that he shal receiue any thyng of the Lorde. A waueryng mynded man, is vnsustainable in al his waies. Let the brother whiche is of lowe degree, reioyce when he is exalted. Againe, lette him that is riche, reioyce whē he is made lowe. For euen as the floure of the Grasse, shal he passe awaie. For as the Sonne ryseth with heate, and the grasse withereth, and his floure falleth awaie, & the beautie of the fashion of it perisbeth: euen so shal the riche man perishe in his waies. Happie is the manne that endureth temptacion: for when he is tried, he shal receiue the crowne of lyfe, whiche the Lorde hath promysed to them that loue hym.

¶ The Gospell.



¶ And Iesus saide vnto his Disciples, let not Ihon, xiiij
your hartes be troubled. Ye beleue in God,
beleue also in me. In my fathers house are
many Mansions. If it ware not so, I would
haue told you. I go to prepare a place for you

And if I go to prepare a place for you, I will come again
and receiue you, euen vnto my selfe: That where I am,
there maie ye be also. And whether I go, ye knowe, and
the waie ye knowe. Thomas saith vnto him: Lorde we
knowe not whether thou goest. And howe is it possible
for vs, to knowe the waie: Iesus sayeth vnto hym, I am
the waie and the truthe, and the life. No manne cometh
to the father but by me, if ye had knowen me, ye had knowen
my father also: and nowe ye knowe hym, and haue
sene hym. Philippe saith vnto him: Lorde shewe vs the
father, and it suffiseth vs. Iesus sayeth vnto hym, haue
I bene so long time with you, and yet hast thou not knowen
me: Philippe, he that hath sene me, hath sene my
father, and howe saiest thou then, shewe vs the father:
beleuest not thou, that I am in the father, and the father
in me: The wordes that I speake vnto you, I speake not
of my selfe: But the father that dwelleth in me, is he that
doeth

doeth the woorkes. Beleue me that I am in the father and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I saie vnto you: he that beleueth on me, the woorkes that I doe, the same shall he doe also, and greater woorkes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father maie be glorified by the sonne. If ye shall aske any thyng in my name, I will do it.

S. Barnabie Apostle.

¶ The Collecte.

Orde almightie, whiche haste endued thy holy Apostle Barnabas, with singuler giftes of thy holy ghost: let vs not be destitute of thy manifold giftes nor yet of grace to vse theim alwaie, to thy honour and glorie, through Iesus Christe our Lorde.

¶ The Epistle.

Act. xi.



Idynges of these thynges, came vnto the eares of the congregacion, whiche was in Hierusalē. And thei sent furth Barnabas that he should go vnto Antioche: whiche when he came, and had sene the grace of God, was glad, and exhorted them al, that with purpose of hart, they would continually cleaue vnto the lorde. For he was a good man, and full of the holy ghoste and of faith, and muche people was added vnto the lord. Then departed Barnabas to Tarsus, to seke Saul. And when he had found him: he brought hym vnto Antioche. And it chaūced, that a whole yere they had their conuersacion with the Congregation there, and taughte muche people. In so muche that the disciples of Antioche ware the first that ware calle Christian.

In those daies came Prophetes from the cytie of Hierusalem vnto Antioche. And there stode by one of theim named Agabus, and signified by the Spirite, that there should be greate dearthe throughout all the world, whiche came to passe in the Emperour Claudius daies.

daies. Then the disciples, every man accordyng to his abilitye, purposed to sende succour vnto the brethren, whiche dwelt in Iurie: whiche thyng they also did, and sent it to the elders, by the handes of Barnabas and Saull.

¶ The Gospell.

This is my comaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a manne bestowe his life for his frendes. Ye are my frendes, if ye doe whatsoeuer I comaunde you. Hencefurthe call I not you seruauntes, for the seruaunt knoweth not what his Lorde doth. But you haue I called frendes: For all thynges that I haue hearde of my father, haue I opened vnto you: ye haue not chosen me, but I haue chosen you, and ordeined you to go and byng furthe fruite, and that your fruite should remaine, that whatsoeuer ye aske of the father in my name, he may giue it you. Ihon. xv.

Saint Ihon Baptiste.

¶ The Collecte.

Almighty God, by whose prouidence thy seruaunt Ihon Baptiste, was wonderfully borne, and sent to prepare the waie of thy sonne our sauour, by preaching of penance: Make vs so to folowe his doctryne and holy life, that we maie truely repente, accordyng to his preaching, & after his example, constantly to speake the truth, boldly rebuke vice, and patiently suffer for the truthe sake: through Iesus Christ our Lorde.

¶ The Epistle.

Be of good chere my people, O ye Prophetes Esai. xl.
comfort my people saith your God, comfort Hierusalem at the harte, and tell her, that her trauaile is at an ende, that her offence is pardoned, that she hath receiued at the Lordes hand, sufficient correction for all her synnes. A voyce cried in wilderness, prepare the waie of the Lorde in the wilderness

wildernes, make straight the patthe for our God in the
deserte. Lette all valleis be exalted, and euery mountaine
and hill be laied lowe, what so is croked, lette it be made
straight, and let the rough be made plain felde. For the
glory of the lorde shall appere, and all fleshe shall at ones
se it, for why the mouthe of the lorde hath spoken it. The
same voyce spake: now crie. And the Prophete answered
what shall I crie: That al fleshe is grasse, and that al the
goodnesse therof, is as the floure of the field. The grasse
is withered, the floure falleth away. Euen so is the peo-
ple as grasse, when the breathe of the lorde bloweth vpon
them. Neuerthelesse, whether the grasse wither, or that
the floure fade awaie, yet the worde of our god endureth
for euer. Go vp vnto the high hill (O Syon,) thou that
bryngeest good tidynge, lift vp thy voyce with power, O
thou preacher Hierusalem, lifte it vp without feare: and
saie vnto the cities of Iuda: beholde your God, beholde,
the Lorde GOD shall come with power, and beare rule
with his arme. Beholde, he bryngeth his treasure with
hym, and his woorkes go before hym. He shall fede his
flocke like an herdmán. He shall gather the Lambes to-
guether with his arme, and cary the in his bolome, and
shall kyndly entreate those that beare yoking.

The Gospel.

Luke. i.



Elizabethes tyme came that she should be
deliuered, and she brought furthe a sonne.
And her neighbours & her cosines heard,
how the Lorde had shewed greete mercie
vpon her, and reioysed with her. And it
fortuned, that in the eight daie they came
to Circumcise the childe: and called his name zacharie,
after the name of his father. And his mother answered
and saide: Not so, but his name shall be called Iohn. And
they saide vnto her: There is none in thy kynred that is
named wth this name. And they made signes to his fa-
ther, howe he would haue hym called. And he asked for
wrytyng Tables, and wrote, sayeng: his name is Iohn.
And

And thei maruelled al. And his mouth was opened immediately, and his tongue also, and he spake, and praised God. And feare came on al theim that dwelt nyghe vnto hym. And all these sayenges ware noysed abroad throughout al the highe country of Iury, and they that hearde theim, layed theim vp in their hartes, sayeng: What maner of childe shall this be? And the hande of the Lorde was with hym. And his father Zacharias was filled with the holy Ghost, and prophecied, sayeng: Praised be the Lorde God of Israell, for he hath visited and redemed his people. And hath raised vp an horne of saluacion vnto vs, in the house of his seruauent Dauid. Euen as he promised by the mouth of his holy Prophetes, whiche ware sence the worlde began. That we shoulde be saued from our enemies, and from the hande of all that hate vs. That he woulde deale mercifully with our fathers, and remembre his holy couenaunte. And he woulde perfourme the othe whiche he sware to our father Abraham for to forgyue vs. That we beyng deliuered out of the handes of our enemies, might serue hym without feare al the dayes of our lyfe, in suche holines & rightuounesse as are acceptable for hym. And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the Lorde to prepare his waies: To giue knowlege of saluacion vnto his people for the remission of sinnes. Through the tender mercie of our GOD whereby the daye spryng from on hye hath visited vs. To gyue light to them that sat in darkenes, and in the shadowe of death, to guide our fiete into the way of peace. And the childe grewe and wared strong in spirite and was in wildernes til the day came, when he shoulde shewe hym selfe vnto the Israelites.

Saint Peters

daie.

The Collectie.

P. i.

Almightie



Almightie GOD, whiche by thy sonne Iesus Christe hast gyuen to thy Apostle saint Peter many excellēt giftes, and commaundedste hym earnestly to fede thy flocke: make we beseeche the al Bishoppes and Pastours diligently to preache thy holy worde, and the people obedientlie to folowe the same, that thei may receiue the croune of euerlasting glorie, through Iesus Christe our Lorde.

The Epistle.

Act. xij.



At the same tyme Herode the Kyng stretched furth his handes to bere certaine of the congregacion. And he killed James the brother of Ihon with the swearde. And because he sawe it pleased the Jewes, he proceded further and toke Peter also. Then ware the dayes of swete breade. And when he had caught hym, he put hym in prison also, and deliuered hym to foure quaternions of souldiours to be kepte, entendyng after Easter to bynge hym furthe to the people. And Peter was kepte in prison, but prayer was made without ceassyng, of the congregacion vnto God for hym. And when Herode would haue brought hym out vnto the people, the same night slepte Peter betwene two Souldiers bounde with two chaines. And the keepers before the doore kepte the prison. And beholde, the Aungell of the Lorde was there present, & a lighte shyned in the habitaciō. And he smote Peter on the syde, and stered hym vp, sayeng: Arise vp quickly. And his chaines fel from his handes. And the Aungell saide vnto hym: Girde thy selfe, and bynde on thy sandales. And he so did. And he saith vnto hym, cast thy garment about the, & folowe me. And he came out, & folowed hym, and wiste not that it was truthe, whiche was done by the Aungell, but thought he had sene a vision. When thei ware paste the first and seconde watche they came vnto the yron gate, that ledeth vnto the citie, whiche opened to the by the owne accorde. And thei wēt out and passed throughe one striete, and furthewith the Aungel departed from hym.

And

And when Peter was come to himself, he said: Nowe I knowe of a suretie that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, & from al the waityng of the people of the Iues.

The Gospell.



WHEN Iesus came into the coastes of the Citie, whiche is called Cesaria Philip-Mat. xvi.
pi, he asked his Disciples, sayeng: whom doe men say that I the sonne of man am?
Thei said: Some say that thou art Ihon Baptiste, some Helias, some Hieremias,

or one of the Prophetes. he saith vnto theim: But who say ye that I am? Symon Peter answered, and saide: Thou art Christe the sonne of the liuyng God. And Iesus answered, and said vnto hym: happy art thou Simon the sonne of Jonas, for flesche and bloude hath not opened that vnto the: but my father whiche is in heaue. And I say vnto the, that thou art Peter: And vpon this rocke I will builde my congregacion. And the gates of hell shall not preuaile against it. And I will gyue vnto the, the keyes of the Kyngdome of heauen, and whatsoeuer thou byndest in earthe, shalbe bounde in heauen. and whatsoeuer thou louest in earthe, shalbe loused in heauen.

Saint James

the Apostle.

The Collecte.



Rauent, O mercifull God, that as thy holy Apostle saint James (leauyng his father, and all that he had, without delay) was obedient vnto the calling of thy sonne Iesus Christ, and folowed hym: So we forsakynge al worldly and carnall affections may be evermore redy to folowe thy commaundementes, through Iesu Christe our Lorde, Amen.

The Epistle.

P. ii.

In

Actes, xi.



In those dayes came Prophetes from the Citie of Jerusalem vnto Antioche. And there stode by one of the named Agabus, & signified by the spirite that there should be great dearth throughout al the worlde which came to passe in the emperour Clau

dus daies. Then the Disciples, euery man accordyng to his abilitie, purposed to sende succour vnto the brethren whiche dwelt in Jewry, whiche thyng they also did, and sente it to the Elders by the handes of Barnabas, and Saul. At the same time herode the kyng stretched furth his handes to bere certaine of the congregacion. And he killed James the brother of Ihon with the sworde. And because he sawe it pleased the Iues, he proceeded further and toke Peter also.

Act. xij.

The Gospel.

Mat. xx.



Then came to hym the mother of Zebedeys children with her sonnes, worshippynge hym, and desirynge a certaine thyng of hym. And he said vnto her: what wilt thou? She said vnto him: graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy lefte in thy kingdome. But Iesus answered, and saide: ye wote not what ye aske. Are ye able to drynke of the cup that I shal drynke of, and to be baptised with the baptisme that I am baptised with? They saide vnto hym we are. He saide vnto them: ye shall drynke in dede of my cup, and be baptised with the baptisme that I am baptised with, but to sitte on my right hande, and on my lefte, is not myne to gyue, but it shal chaunce vnto the, that it is prepared for of my father. And when the ten hearde this, they disdained at the two brethren. But Iesus called the vnto hym, & said ye knowe that the Princes of the nations haue dominio ouer them, and thei that are great men, exercise auctoritie vpon them, it shal not be so among you. But whosoever wilbe great among you, let hym be your minister and whosoever wilbe chief among you, let hym be your seruaunt. Euen as the sonne of man came not to be ministered

nistred vnto, but to minister, and to gyue his lyfe a redemption for many.

S. Bartholomewe.

The Collecte.



Almightie and euerlastyng God, whiche haste gyuen grace to thyne Apostle Bartholomewe, truely to beleue, & to preache thy worde: Graunt we beseeche the vnto thy Church, bothe to loue that he beleued, and to preache that he taught, throughe Christe our Lorde.

The Epistle.



y the handes of the Apostles ware many sygnes and wonders shewed amōg the people. And they ware altogether with one accorde in Salomons porche. And of other durste no man ioyne hymself to them, neuerthelesse the people magnified them. The nombre of theim that beleued in the Lorde bothe of men and women grewe more & more: in so moche that they brought the sicke in to the stretes, and layed theim on beddes and couches, that at the left way the shadowe of Peter whē he came by, might shadowe some of them. There came also a multitude out of the cities rounde aboute vnto Hierusalem: bryngyng sicke folkes, & them whiche ware vexed with vncleane spirites. And they ware healed euery one.

The Gospel.



And there was a stryfe among them whiche of theim shoulde seme to be the greatest. And he laide vnto theim: The Kynges of nations reigne ouer them, and they that haue auctoritie vpon theim are called gracious Lordes, but ye shal not so be. But he that is greatest among you shalbe as the yonger. And he that is chiefe shalbe as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you as he that ministreth.

p.iii.

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On Saint Mathewes daie.

ye are they whiche haue bidden with me in my temptations. And I appointe vnto you a Kyngdome, as my Father hath appointed vnto me, that ye may eate, and drynke at my table in my kyngdome, and sitte on seates indgyng the twelue tribes of Israell.

Saint Mathewe.

The Collecte.

Almighty God, whiche by thy blessed sonne, diddest call Mathewe from the receipte of custome, to be an Apostle and Euangeliste: Graunt vs grace to forsake al couetous desires, and inordinate loue of riches, and to folowe thy laide sonne Iesus Christe, who liueth and reigneth, &c.

The Epistle.

ij. Cor. iiii.



Spyng that we haue suche an Office, euen as God hath had mercie on vs, we go not out of kynde, but haue cast from vs the clokes of vn-honestie, & walke not in craftynesse, neither handle we the worde of God deceiptfully, but open the truthe, and reporte our selues to euery mannes conscience in the sight of God. If our Gospel be yet hidde it is hidde among them that are lost, in whome the God of this worlde hath blynded the myndes of them, whiche beleue not, lest the lighte of the Gospell of the glorie of Christe (whiche is the ymage of God) shoulde shine vnto them. For we preache not our selues: But Christe Iesus to be the Lorde, and our selues your seruauntes, for Iesus sake. For it is God that commaundeth the lighte to shyne out of darckenes, whiche hath shyned in our hartes, for to gyue the lighte of the knowlege of the glory of God, in the face of Iesus Christe.

The Gospell.

Mat. ix.



And as Iesus passed furth from thence, he sawe a man (named Mathewe) sitting at the receipte of Custome, and he said vnto hym: Folowe me, and he arose and folowed him. And it came to passe

to passe as Iesus sat at meate in his house: Beholde, many Publicans also and synners that came, satte doune with Iesus, and his disciples. And when the Phariseis sawe it they saide vnto his Disciples: why eateth your maister with Publicans and synners: But when Iesus hearde that, he saide vnto them: They that be stronge, nede not the Phisicen, but they that are sicke. Goe ye rather and learne what that meaneth: I wil haue mercie, and not sacrifice, for I am not come to cal the righteous but synners to repentaunce.

Sainct Michael and

all Aungelles.

The Collecte.

Euerlastyng God, whiche hast ordeyned, and constituted, the seruices of al Aungelles and men, in a wondrefull orde: mercifully graunt that they whiche alway do the seruice in heauen, may by thy appointment succour and defende vs in earthe, through Iesus Christe our Lorde, Amen.

The Epistle.



Here was a great battaile in heauen: Michael and his Aungelles, fought with the Dragon, and the Dragon fought with his aungelles, and preuailed not, neither was their place founde any more in heauē. And the great Dragon that olde serpent, called the Devil & Sathanas, was caste out, whiche deceiueth al the worlde. And he was cast into the earthe, & his Aungelles ware cast out also with him. And I heard a loude voice, sayeng: In heauen is nowe made saluacion and strength, & the kyngdome of our God, & the power of his Christ. for the accuser of our brethre is cast doune whiche accused the before God day & night. And they ouercame him by the bloude of the lamb: and by the worde of their testimonie, & they loued not their lyues vnto the deathe. Therfore reioyce heauens, and ye that dwel in them. wo
P. iiii. vnto

vnto the enhabiters of the earth, and of the Sea, for the deuil is come doune vnto you, whiche hath great wrath because he knoweth that he hath but a short tyme.

The Gospell.

Ma. xviij.



At the same tyme came the Disciples vnto Iesus, sayeng: who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and set hym in the midst of them, and saide: Verely I say vnto you, excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoever therfore humbleth hym self as this child, that same is the greatest in the kyngdome of heauen. And whosoever receiveth suche a child in my name, receyueth me. But who so doeth offende one of these litle ones which beleue in me, it ware better for him that a millstone ware hanged about his necke, and that he ware drowned in the depthe of the Sea. Wo vnto the worlde, because of offences, necessarie it is that offences come. But wo vnto the man by whome the offences cometh. Wherfore yf thy hand, or thy fote hynder the, cutte hym of, and caste it from the: it is better for the to entre into lyfe halt, or maimed, rather then thou shouldest (hauyng two handes, or two fiete) be cast into everlastyng fyre. And yf thyne eye offende the plucke it out, and caste it from the. It is better for the to entre into life with one eye, rather then (hauyng two eyes) to be caste into hell fyre. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauen their Angelles do alwaies beholde the face of my Father, whiche is in heauen.

Saint Luke the

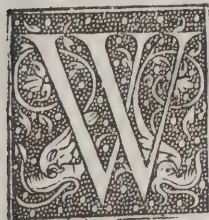
Euangeliste.

The Collecte.

Almighty God, whiche calledeste Luke the Phisician, whose praise is in the Gospelle, to be a Phisician of the soule: it may please the by the holsome medicines

cines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesu Christe our Lorde.

The Epistle.



Atche thou in al thinges, suffre afflictions, ij. Tim. iij
do the worke thoroughly of an Euangelist
fulfil thyne office vnto the vttermost. Be
sobre, for I am now redy to be offered, and
the tyme of my departyng is at hande. I
haue foughte a good fight, I haue fulfil-
led my course. I haue kepte the faithe. From hencefurth
there is layed vp for me a crowne of rightuoulnesse, whi-
che the Lorde (that is a rightuous iudge) shal gyue me
at that day, not to me onely, but vnto all them that loue
his comyng. Doe thy diligence that thou maiste come
shortely vnto me. For Demas hath forsaken me, and lo-
ueth this present worlde, and is departed vnto Thessalo-
nica. Crescens is gone to Galacia. Titus vnto Dalma-
cia, onely Lucas is with me. Take Marke and byng
hym with the, for he is profitable vnto me for the mini-
stratio. And Tichicus haue I sent to Ephesus. The cloke
that I leste at Troada with Carpus, when thou comest
byng with the, and the bokes, but specially the parche-
ment. Alexander the Coppersmith did me muche euil: the
Lorde rewarde hym accordyng to his dedes, of whome
be thou ware also. For he hath greatly withstande our
wordes.

The Gospel.



THE Lorde appointed other seuentie, and Luc. ix.
two also, and sent theim two, and two be-
fore hym into euery Citie & place whether
he hymself woulde come. Therefore he said
vnto theim: The haruest is great, but the
labourers are fewe, praye ye therfore the
lord of the haruest, to send furth labourers into the har-
uest. Go your waies, beholde, I sende you furth as labes
emog wolues: beare no wallet, neither scrippe, nor shoes
& salute no man by the way. Into whatsoeuer house ye
entre first, say: Peace be to this house. And if the sonne of
peace

On Saint Simon and Iudes daie.

peace be there, your peace shall reſte vpon hym. yf not, it ſhall returne to you againe. And in the ſame houſe tary ſtil, eatyng and drynkyng ſuche as thei gyue. For the labourer is worthy of his rewarde.

Simon and Iude

Apoſtles.

The Collette.



Almighty God, whiche haſte builded the congregation vpon the foundation of the Apoſtles and Prophetes, Jeſu Chriſte hym ſelfe being the heade corner ſtone: Graunt vs ſo to be ioyned together in vnitie of ſpirite by their doctrine, that we maye be made an holy temple acceptable to the, through Jeſu Chriſt our Lorde, Amen.

The Epiſtle.

Iudas, ſ.



Iudas the ſervant of Jeſu Chriſte, the brother of James, to them which are called and ſanctified in GOD the father, & preſerued in Jeſu Chriſt. Mercie vnto you and peace and loue be multiplied. Beloued, when I gaue al diligence to write vnto you of the common ſaluacion, it was nedeful for me to write vnto you, to exhorte you that ye ſhoulde continually labour in the faith, whiche was ones gyuen vnto the ſainctes. For there are certaine vngodly men, craftely crept in, of whiche it was writen afore tyme, vnto ſuche iudgement. They turne the grace of our God vnto wantonnes, and deny God (whiche is the onely Lorde) and our Lorde Jeſu Chriſte.

My mynde is therefore to put you in remembraunce, for as muche as ye ones knowe this, how that the lorde (after that he had deliuerd the people out of Egypte) deſtroyed them, whiche aſtre beleued not.

The Aungelles alſo whiche kepte not their firſt ſtate but leſte their owne habitacion, he hath reſerued in euer laſtyng chaines vnder darckenes, vnto the iudgement of the great daie, euen as Sodome and Gomoꝝ, and the cities.

cities about them whiche in like maner defiled themselves with fornication, and folowed straunge fleſhe, are ſet furth for an example, and ſuffre the paine of eternall fire. Likewyſe theſe beyng deceyued by dreames, defile the fleſhe, deſpiſe rulers, and ſpeake euil of them that are in authoritie.

¶ The Goſpel.



This commaunde I you, that ye loue together. ^{Ihon. xv.} If the worlde hate you, ye knowe, it hated me before it hated you. If ye ware of the worlde, the worlde woulde loue his owne. Howbeit, becauſe ye are not of the worlde, but I haue choſen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I ſay vnto you, the ſeruaunt is not greater then the Lorde. If they haue perſecuted me, they wil alſo perſecute you. If they haue kepte my ſayeng, they wil kepe yours alſo.

But al theſe thynges wil they do vnto you for my names ſake, becauſe they haue not knowen hym that ſent me. If I had not come and ſpoke vnto them, they ſhoulde haue had no ſynne, but nowe haue they nothing to cloke their ſynne withal. He that hateth me, hateth my father alſo. If I had not done amōg them the worckes whiche none other manne did, they ſhoulde haue had no ſynne. But nowe haue they bothe ſene and hated not onely me, but alſo my father. But this happeneth that the ſayeng might be fulfilled that is written in their lawe, they hated me without a cauſe.

But when the comforter is come, whome I will ſende vnto you from the father, euen the ſpirite of truth (whiche procedeth of the father) he ſhal teſtifie of me. And ye ſhall beare witneſſe alſo, becauſe ye haue bene with me from the begynnyng.

¶ All Sainctes.

The Collecte.

Almighty



Almighty God whiche haste knitte together thy elect in one communion and felowshippe, in the mysticall body of thy sonne Christe our Lorde, graunt vs grace so to folowe thy holy Sainctes in all vertues and Godly liuyng, that we maie come to those inspeakable ioyes which thou hast prepared for them, that vnfainedly loue the, throughe Iesus Christe our Lorde, Amen.

The Epistle.

Apoc. vii.



Behold, I Ihon sawe another Aungell ascende from the rysyng of the Sonne, whiche had the seale of the liuyng GOD & he cried with a loude voice to the foure Aungelles (to whome power was gyuen to hurte the earthe and the Sea) sayeng: Hurt not the earth, neither the Sea, neither the trees til we haue sealed the seruauntes of our God in their foreheades. And I hearde the nombze of them whiche ware sealed, and there ware sealed an. C. xliiii. M. of all the tribes of the children of Israel.

Of the tribe of Iuda ware sealed. xii. M.
Of the tribe of Ruben ware sealed. xii. M.
Of the tribe of Gad ware sealed. xii. M.
Of the tribe of Assar ware sealed. xii. M.
Of the tribe of Neptalym ware sealed. xii. M.
Of the tribe of Manasses ware sealed. xii. M.
Of the tribe of Simeon ware sealed. xii. M.
Of the tribe of Leui ware sealed. xii. M.
Of the tribe of Isachar ware sealed. xii. M.
Of the tribe of Zabulon ware sealed. xii. M.
Of the tribe of Ioseph ware sealed. xii. M.
Of the tribe of Ben Iamin ware sealed. xii. M.

After this I beheld, and lo a great multitude (whiche noman can nombze) of al nations, and people, and tongues, stode before the seate, and before the Lambe, clothed with longe white garmentes, and palmes in their handes, and cried with a loude voice, sayeng: saluacion be ascribed to hym that sitteth vpon the Seate of our God,

God, and vnto the Lambe. And all the Aungelles stode in the compasse of the seate, and of the Elders, and the iiii. beastes, and fell before the seate on their faces, and worshipped God, sayeng: Amen. Blessyng, and glory, and wysedome, and thanke, and honoure, and power, and might be vnto our God for euermore, Amen.

The Gospel.



Iesus sayng the people, went by into the mountaine, and when he was sette, his Disciples came to hym, and after that he hadde opened his mouth he taught them, sayeng: Blessed are the poore in spirite, for theirs is the Kyngdome of heauen. Blessed are they that mourne for they shall receiue comferte. Blessed are the meke: for they shall receiue the enheritaunce of the earthe. Blessed are they whiche hungre and thirste aftr righteousnes: for they shalbe satisfied. Blessed are the merciful: for they shall obtaine mercie. Blessed are the pure in harte: for they shal see God. Blessed are the peacemakers: for they shalbe called the childe of God. Blessed are they whiche suffre persecutiō for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shal falsly say al maner of euil sayenges against you, for my sake Reioyce, and be glad, for greate is your rewarde in heauen: for so persecuted they the Prophetes whiche ware before you.

Mat. v.

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The ordre for the admi- nistration of the Lordes Supper, or holy Communion.



¶ Many as entende to be partakers of the holy Communion, shall signifie their names to the Curate ouer nyght: or elles in the moornyng, afore the begynnyng of moornyng prayour or immediatly after.

And yf any of those be an open and notorious euill lyuer, so that the congregacion by hym is offended, or haue done any wronge to his neighbours, by worde, or dede, the Curate hauyng knowlege therof, shal cal hym, and aduertise hym, in any wyse not to presu-

me to the Lordes table, vntil he haue openly declared hym selfe to haue truly repented, and amended hys former naughty lyfe: that the Congregacion may thereby be satisfied, whiche afore were offended, and that he haue recompensed the parties, whom he hath done wrong vnto, or at the leaste declare hym selfe to be in full purpose so to doe, as sone as he conueniently may.

¶ The same ordre shal the Curate vse, with those, betwixt whome he perceiueth malice, & hatred to raigne, not sufferyng them to be partakers of the Lordes table, vntil he knowe them to be reconciled. And yf one of the parties so at variance, be content to forgeue from the bottom of hys harte, al that the other hath trespassed agaynst hym, and to make amendes for that he hymself hath offended: and the other partie will not be perswaded to a godly vnitie, but remanie stil in his forwardnes and malice: The Minister in that case, ought to admitte the penitent persone to the holy Communion, & not hym that is obstinate.

¶ The table, hauyng at the Communion tyme a faire white linnen cloth vpon it, shal stand in the body of the churche, or in the chauncell, where moornyng prayour and euenyng prayour be apointed to be sayd. And the priest standing at the northe syde of the table shal say the Lordes prayour with thys collecte folowyng.

Almighty God, vnto whome al hartes be open,
al desyres known, and from whom no secretes
are hidde, cleanse the thoughtes of our hartes by
the inspiration of thy holy spirite that we may perfectly

A.ii. loue

The Communion.

loue the, and worthily magnify thy holy name, through
Christe our Lorde. Amen.

Then shal the Priest reherse distinctly al the .x. Commande-
mentes, and the people knelyng shall afire euery Commande-
ment, aske Goddes mercy for their transgression of the same, af-
ter this sorte.

Minister.

God spake these wordes and saide, I am the Lord thy
God, I thou shalt haue none other Goddes but me.

People.

Lorde haue mercie vpon vs, and encline our hartes
to kepe this lawe.

Minister.



Thou shalt not make to thy selfe any gra-
uen ymage, nor the likenes of any thing
that is in heauē aboue, or in the earth be-
neth, nor in the water vnder the earthe.
Thou shalt not bowe doune to them, nor
worshippe them, for I the lorde thy God
am a gelous God, and visite the synne of
the fathers vpon the children vnto the thirde and .iiii.
generacion of them that hate me, and shewe mercie vnto
thousandes in theim that loue me, and kepe my com-
maundementes.

People.

Lorde haue mercie vpon vs, and encline our hartes
to kepe this lawe.

Minister.

Thou shalt not take the name of the Lorde thy God
in vaine, for the Lorde wil not holde hym guiltlesse that
taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline our, &c.

Minister.

Remembre that thou kepe holy the Sabboth daie. vi.
dayes shalt thou labour, and doe all that thou haste to
do, but the .vii. day is the Sabboth of the lorde thy God.
In it thou shalt do no maner of worke, thou & thy sonne
and thy daughter, thy mā seruaunt, and thy maide ser-
uaunt,

uaunt, thy Catel, and the straunger that is within thy gates, for in. vi. daies the lord made heauen and earth the Sea and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde haue mercie vpon vs, and encline our, &c.

Minister.

Honour thy father & thy mother, that thy dayes may be long in the lāde whiche the lorde thy God geueth the.

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not do murther.

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not committe adultery.

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse againste thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

Lorde haue mercy vpon vs, & write al these thy lawes in our hartes we beseeche the.

¶ Then shall folowe the Collecte of the day, with one of these two Collectes folowynge, for the kyng, the Priest standynge vp and sayeng, Let vs praye.

Priest.

D. iii.

Almightie



Almighty God, whose kyngdome is everlasting and power infinite, haue mercie vpon the whole congregaciō, and so rule the harte of thy chosen seruaunt Edward the sixthe, our Kyng, and gouernour: that he (knowyng whose minister he is) may aboue al thynges, seke thy honour & glorie: and that we his subiectes (duely considering whose aucthoritie he hath) may faithfully serue honour, and humbly obeie hym, in the, and for the, accordyng to thy blessed worde, and ordinaunce: Through Iesus Christ our Lorde, who with the, and the holy Ghoste lyueth, and reigneth euer one God, worlde without ende, Amen.



Almightie and everlasting God, we be taught by thy holy woorde, that the hartes of Kynges are in thy rule and gouernance, and that thou doest dispose, and turne them as it semeth beste to thy Godly wisdom: we humbly beseeche the, so to dispose & gouerne the harte of Edward the sixthe, thy seruaunt, our Kyng & gouernour, that in al his thoughtes, wordes & workes, he may euer seke thy honour & glory, & study to preserve thy people committed to his charge, in welth, peace, & godlines. Graunt this O merciful father, for thy deare sonnes sake Iesus Christ our Lorde, Amē.

¶ Immediately after the Collectes, the Priest shall reade the Epistle begynnynge thus.

The epistle wrytten in the.

Chapiter of.

And the Epistle ended, he shall say the Gospel, begynnynge thus.

The gospel wrytten in the.

Chapiter of.

And the Epistle and Gospel being ended, shall be saide the Crede.



Beleue in one God, the father almighty maker of heauen and earthe, and of all thynges visibler, and inuisibler: And in one Lorde Iesu Christe, the onely begotten sonne of God, begotten of his father before al worldes, God of God, lighte of lighte, very God of very God, begotten, not made, beyng of one substance with the father, by whome al thynges were made, who for vs men, and for our

our saluacion, came doune from heaue, and was incarnate by the holy Ghoste, of the virgine Mary, and was made man, and was crucified also for vs, vnder Pōcius Pilate. He suffered and was buried, and the thirde day he arose againe accordyng to the Scriptures, and ascēded into heauen, and sitteth at the right hande of the father. And he shal come againe with glory, to iudge both the quicke and the deade. whose Kyngdome shal haue none ende. And I beleue in the holy Ghoste, the Lorde and gyuer of life, who procedeth from the father and the sonne: who with the father & the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one catholicke, and Apostolicke Church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the deade: and the lyfe of the worlde to come, Amen.

¶ After the Crede (if there be no sermon) shall folowe one of the Homelies already set furth, or hercafter to be sette furth by commune aucthoritie.

¶ After suche Sermon, omelie, or exhortacion, the Curate shall declare vnto the people, whether there be any holy daies, or fasting dayes the weke folowynge, and earnestlie exhorte them to remembre the pooze, sayeng one, or moe, of these sentences folowynge, as he thynketh most conuenient by his discretion.

Let your light so shyne before men, that they may see Mat. v.
your good workes, and glorify your father whiche is in heauen.

Lay not by for your selues treasure vpon the earthe, Mat. vi.
where the rust and motthe doeth corrupte, & where thieues breake through & steale: But laie by for your selues treasures in heaue, where neither rust, nor motthe doeth corrupte, & wher thieues do not breake through & steale.

Whatsoever you woulde, that menne shoulde do vnto Mat. vii.
you, euen so doe vnto them, for this is the lawe and the Prophetes.

Not every one that sayeth vnto me, Lorde, Lord, shal Mat. vii.
entre into the Kyngdome of heauen, but he that doeth the wil of my father whiche is in heauen.

Q. iiii.

Zacher

Luc. xix. Zachee stode furth, and saide vnto the Lorde, beholde Lorde, the halfe of my goodes I gyue to the poore, & if I haue done any wrong to any man I restore foure folde.

i. Co. ix. Who goeth a warfare at any tyme of his owne coste: who planteth a vineyarde and eateth not of the fruite therof: Or who fedeth a flocke, & eateth not of the milke of the flocke.

i. Cor. ix. If we haue sown vnto you spirituall thynges, is it a great matter, if we shal reape your worldly thynges?

i. Cor. ix. Doe ye not knowe, that they whiche minister about holy thynges, lyue of the sacrifice. They whiche wayte on the aultare, are partakers with the aultare: Euen so hath the Lorde also ordeyned: that thei whiche preache the Gospell, shoulde lyue of the Gospelle.

ij. Cor. ix. He whiche soweth littel shal reape littel, and he that soweth plenteously shal reape plenteously. Let euery mā doe accordyng as he is disposed in his harte, not grudgyng, or of necessitie, for God loueth a chereful gyuer.

Gala. vi. Lette hym that is taught in the worde, minister vnto hym that teacheth, in all good thynges. Be not deceiued God is not mocked: for whatsoeuer a man soweth, that shal he reape.

Gala. vi. While we haue time, let vs do good vnto al mē, & specially vnto them, whiche are of the housholde of faith.

i. Tim. vi. Godlynes is great ryches, if a mā be cōtent with that he hath: for we brought nothyng into the worlde, neyther may we cary any thyng out.

i Tim. vi. Charge theim, whiche are riche in this worlde, that they be ready to gyue, and glad to distribute layeng by in store for theim selues a good foundation, against the tyme to come, that they may atteyne eternal lyfe.

Heb. vi. God is not vnrighteous, that he wil forget your workes and labour that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, and yet do minstre.

To do good, & to distribute, forget not, for with such sacrifices God is pleased. Heb. xiii.

Whoso hath this worldes good, and seeth his brother i. Ihon iij. haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym:

Geue almosse of thy goodes, and turne neuer thy face Tob. iij. from any poore man, and then the face of the Lorde shal not be turned away from the.

Be merciful after thy power. If thou hast moche giue Tob. iij. plenteously, if thou hast litle, doe thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and loke what he layeth out: it shalbe paid hym againe. Pro. xix.

Blessed be the man that prouideth for the sicke, and niedy, the Lorde shal deliuer him, in the time of trouble. Psal. lxi.

¶ Then shal the Churche wardens, or some other by them appointed, gather the deuotion of the people, and put the same in to the poore mennes boxe, and vpon the offering daies appointed, euery man and woman shal paie to the Curate the due & accustomed offerynges. aftr which done, the Priest shal say.

¶ Let vs pray for the whole estate of Christes Churche militant here in earth.



Almightie and euer liuyng God, whiche by thy holy Apostle hast taught vs to make prayers and supplications, and to geue thanks for al men: we humbly beseeche the most mercifully to (accepte our almosse) and to receyue these our prayers whiche we offre vnto thy dyuine maiestie, beseeching the to inspire continually, the vniuersal Churche with the spirite of truthe, vnitie, and con corde: And graunt that al they that do confesse thy holy name, may agree in the truthe of thy holy worde, and lyue in vnitie and godlie loue. We beseeche the also to saue and defende all Christiane Kynges, Prynces, and Gouernours, and specially thy seruant, Edward our Kyng, that

If there be none almes geuen vnto the poore, the shal the woordes of acceptyng our almes be left out vnlaide.

that vnder hym we may be godly and quietly gouerned and graunt vnto his whole Counsaile, and to al that be put in aucthoritie vnder hym, that they may truely and indifferently minister iustice, to the punishment of wickednes & vice, & to the maintenaunce of goddes true religion and vertue, Gyue grace (O heauenly father) to al Bishoppes, Pastours, and Curates, that thei may both by their lyfe and doctrine, set furth thy true liuely worde and rightely and duely administer thy holy Sacramentes, and to all thy people gyue thy heauenly grace, and especially to this congregacion here present, that with meke harte and due reuerence, they may heare & receiue thy holy worde, truely seruyng the in holines and rightuousnes al the dayes of their lyfe. And we most humbly beseeche the of thy goodnes (O Lorde) to comforte & succoure al thein whiche in this transitory lyfe be in trouble, Sorowe, nede, sicknes, or any other aduersity. Graunt this, O father for Jesus Christes sake our only mediatur, and aduocate, Amen.

¶ Then shal folowe this exhortacion at certayne tymes when the Curate shal see the people negligent to come to the holy Communion.



We be come together at this tyme derely beloued brethren to fede at the Lordes supper, vnto the whiche in Goddes behalfe I bidde you all that be here present, and beseeche you for the lorde Jesus Christes sake, that ye will not refuse to come thereto, beyng so louyngly called, & bidde of God hym selfe. ye knowe howe greuous & unkynde a thyng it is, when a māne hath prepared a riche ffeaste, decked his table with al kynde of prouisiō, so that there lacketh nothing but the ghestes to sitte doune, & yet they which be called, without any cause, most vnthankfully refuse to come. whiche of you in suche a case woulde not be moued: who woulde not thynke a great iniurie & wrong done vnto hym: wherfore mooste derely beloued in Christe, take ye good hede, lest ye withdraue yng your selues from this holy supper, prouoke goddes indigna

indignacion against you. Yt is an easy matter for a mā to say, I wil not cōmunicate, because I am otherwyle letted with wordly busines, but suche excuses be not so easily accepted & allowed before God. Yf any mā say, I am a greuous synner & therfore am afraied to come, wherfore then doe you not repent & amēde: Whē God calleth you be you not a shamed to say ye wil not come: When you should returne to God, wil you excuse your selfe, and say that you be not ready: Considre earnestly with your selues howe litle suche feyned excuses shall auaille before God. They that refused the feaste in the Gospel, because they had bought a farme, or would trie their yokes of oxen, or because they ware married, ware not so excused, but cōpted vnworthy of the heauēly feast. I, for my parte am here presēt & accordyng to myne office, I bidde you in the name of God, I cal you in Christes behalfe, I exhort you, as you loue your owne saluaciō, that ye wil be partakers of this holy Cōmunion. And as the sonne of God did bouchesaufe to yelde by his soule by deathe vpon the Crosse for your helth, euē so it is your duetie to receiue the Cōmuniō together in the remēbraunce of his death, as he hym selfe cōmaunded. Nowe if you wil in no wyle thus do, cōsidre with your selues howe great iniurie ye doe vnto God, & howe sore punishment hangeth ouer your heades for the same. And wher as ye offēde God so sore in refusyng this holy bāquette, I admonishe exhort, & beseeche you, that vnto this vnkyndnes ye will not adde any more. Which thing you shal do, if ye stande by, as gasers & lokerson thē that do cōmunicate, & be no partakers of the same your selues. For what thyng can this be accōpted elles, thē a further cōtempt, & vnkyndnes vnto God: Truely it is a great vnthankfulness to say nay when ye be called, but the fault is moche greater whē mēstāde by, & yet wil neither eate nor drinke this holy Cōmuniō with other. I pray you what cā this be elles but euē to haue the misteries of christ in derisiō: it is said vnto al: Take ye & eate, take & drinke ye al of this, do this in remēbraunce of me, with what face thē, or with what counte

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countenaunce shal ye heare these wordes: What wil this be elles but a neglectyng, a despisyng, and mockyng of the Testamēt of Christ: wherfore, rather thē ye shoulde so do, departe you hence, & geue place to theim that be Godly disposed. But when you departe, I beseeche you, pondre with your selues, from whom you departe: ye departe from the Lordes table, ye departe from your brethren, & from the bāquet of most heauenly foode. These thynges if ye earnestly cōsidre, ye shal by Goddes grace returne to a better mynde for the obteinyng wherof, we shal make our humble petitions while we shal receyue the holy Communion.

¶ And some tyme shalbe saide this also, at the discretion of the Curate.



¶ Erely beloued, for alinuche as our dutie is to rēdre to almighty God our heauenly father most hartie thanckes, for that he hath geuē his sonne our sauour Iesus Christe not onely to dye for vs, but also to be our spirituall foode & sustenance, as it is declared vnto vs, aswel by goddes worde as by the holy Sacramētes of his blessed body, & bloud the whiche beyng so cōfortable a thyng to thē, whiche receyue it worthely, & so daungerous to thē that wil presume to receiue it vnworthely. My dutie is to exhorte you to cōsydre the dignite of the holy mystery, & the great peryl of the vnworthy receyuyng therof, & so to searche & examine your owne cōsciēces, as you shoulde come holy & cleane to a most godly and heauenly feast so that in no wyse you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of sūche a heauēly table the way and meanes therto is.

¶ First to examine your lyues, and conuersacion by the rule of Goddes commaundementes, and wherin soener ye shal perceyue your selues to haue offended, eyther by wil, worde, or dede, there bewaile your owne synfull lyues, confesse your selues to almightie God with fal purpose of amēdement of lyfe. And if ye shal perceyue your offences

offences to be suche, as be not only againste God, but also againste your neyghbours: Then ye shall reconcile your selues vnto theym, ready to make restitution and satisfaction accordyng to the vttermoste of your powers for all iniuries, and wronges done by you to any other, and likewise beyng ready to forgeue other that haue offended you, as you would haue forgivenesse of your offences at goddes hande. For otherwyle the receiuyng of the holy Communion dothe nothyng els but encrease your dampnation. And because it is requisite that no manne should come to the holy communion but with a ful trust in goddes mercy, and with a quiet conscience: therfore if there be any of you whiche by the meanes aforesaid, can not quiet his owne conscience, but requireth further comfort or counseil, then let him come to me, or some other discrete and lerned minister of goddes worde, and open his griefe, that he may receiue suche ghostly counseil, aduise and comforte, as his conscience may be releued, & that by the ministry of goddes worde, he may receiue comfort, & the benefite of absolucio, to the quietyng of his conscience, and aduoidyng of al scruple and doubtfulnes.

Then shall the priest saye this exhortacion.



Deerly beloued in the lorde: ye that minde to come to the holy communion of the body and bloude of our sauour Christe, must consider what. S. Paull writeth vnto e Corinthiens, how he exhorteth al persones diligently to trie and examine theinselues before they presume to eate of that bread, and drinke of that cuppe. For as the benefite is greate, if with a truly penitente harte and liuelye faith we receiue that holy sacrament (for then we spiri- tually eate the fleshe of Christ, and drinke his bloud, then we dwelle in Christe, and Christe in vs, we be one with Christe, & Christe with vs) so is the daunger great, if we receiue the same unworthely. For then we be guilty of the body and bloud of Christe our sauour. We eate & drinke our owne dampnation, not considering the lordes body.

R. i.

we

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we kinde goddes wrath against vs. We prouoke hym to plague vs with diuers diseases, and sundry kyndes of deth. Therfore, if any of you be a blasphemour of God, an hynderer, or Slaunderer of his woorde, an adulterer, or be in malice, or enuie, or in any other greuous crime, bewaile your sinnes, and come not to this holy table least after the takyng of that holy sacrament, the deuill entre into you, as he entred into Judas, and fil you ful of al iniquities, and byyng you to destruction bothe of body and soule. Judge therfore your selues (brethren) that ye be not iudged of the lorde. Repent you truly for your sinnes past, haue a liuely and stedfast faithe in Christe our sauour. Amende your liues, and be in perfecte charitie with all men, so shall ye be mete partakers of those holy mysteries. And aboue all thynges ye must geue mooste humble and hartie thanks to God the father, the sonne, and the holy ghooste: For the redēpcion of the world by the death and passion of our sauour Christe, bothe God and man, who didde humble hymselfe euen to the death, vpon the Crosse, for vs miserable synners which laie in darkenes, and shadowe of death, that he myght make vs the chyl-dren of God, and exalte vs to everlastyng lyfe. And to the ende that we should alwaie remembre the excedyng greate loue of our maister, and only sauour Iesu Christ thus dyeng for vs, and the innumerable benefites (whiche by his precious blood sheddyng) he hath obtained to vs, he hath instituted, & ordeined these holy mysteries, as pledges of his loue, and continual remembraunce of his deathe, to our greate and endeles comfort. To him therefore with the father, and the holy Ghooste, let vs geue (as we are mooste bounden) continuall thanks, submittyng our selues wholly to his holy wil and pleasure, and studyng to serue him in true holynesse, and rightuousnesse all the daies of our lyfe. Amen.

¶ Then shall the Prieste saie to theim that come to receiue the holy Communion.



YOU that do truly and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and entende to lede a newelyfe, folowynge the commaundementes of God, & walkyng from hencefurthe in his holy waies: Drawe nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, before this congregatio here gathered togethether in his holy name, meekely kneeling vpon your knees.

Then shall thys generall confession be made, in the name of all those that are mynded to receiue the holy communion, either by one of theim, or els by one of the ministers, or by the Priest himself, all kneeling humbly vpon their knees.



Almyghtie God, father of our lord Jesus Christe, maker of all thynges, Judge of al menne, we acknowledge and bewaile our manifold synnes, and wickednesse, whiche we from tyme to tyme mooste greuously haue comitted, by thought worde and dede, against thy deuine Maiestie, prouokynge mooste iustly thy wraethe and indignacion against vs: we doe earnestly repente, and be hartely sorry for these our misdoinges, the remembraunce of theim is greuous vnto vs, the burthen of theim is intollerable: haue mercie vpon vs, haue mercie vpon vs, mooste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgene vs all that is paste, and graunte that we maye euer hereafter, serue and please the, in newenesse of lyfe, to the honour and glory of thy name. Throughe Jesus Christe our lorde. Amen.

Then shall the priest, or the Bishoppe (being present) stande vp, and turnyng hymselfe to the people, saie thus.



Almyghtie GOD our heauenly father, who of his great mercy, hath promised forgiuenesse of synnes to all them, whiche with harty repentaunce and true faythe, turne vnto hym, haue mercy vpon you, pardon, and delyuer you from all your synnes, confyrme

R. ii.

and

Propre p[re]f[ac]es.

and strengthen you in all goodnes, and brynge you to euerlastyng lyfe, through Iesus Christe our lord. Amen.

Then shal the priest also saie.

Hear what comfortable wordes our sauour Christe saith to all that truly turne to him.

Come vnto me all that trauaile and be heauy laden, & I shall refreche you. So GOD loued the worlde that he gaue his onely begotten sonne, to thende that al that beleue in him should not perishe, but haue life euerlastyng.

Hear also what saint Paule saith.

This is a true sayeng, & worthy of all men to be receiued, that Iesus Christ came into this world to saue sinners.

Hear also what S. Ihon saith.

If any man synne, we haue an aduocate with the father, Iesus Christe the rightuous, and he is the propiciation for our synnes.

After the whiche the priest shal procede sayeng.

Lift vp your hartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanks vnto our lord God.

Aunswere.

It is mete and ryght so to do.

Priest.

It is very mete, right, and our boundē duetie, that we should at all tymes, and in all places, gyue thanckes to the, O lord holy father, almightie euerlastyng God,

Here shall folowe the proper p[re]face, accordyng to the time, if there be any specially appoynted, or els immediatly shall folowe, Therfore with Angelles. &c.

Proper P[re]f[ac]es.

Upon Christmas daie, and seuen daies after.

Because



Because thou diddest gyue Iesus Christe, thine only sonne, to be borne as this day for vs, who by the operacion of the holy ghost was made very man of the substaunce of the Virgine Marie, his mother, and that without spotte of synne, to make vs cleane frō all synne. Therfore with Angelles, and Archangelles, and with. &c.

Upon Easter daie, and seuen daies after.



At chiefly are we bounde to prayse the, for the glorious resurrection of thy sonne Iesus Christ our Lorde, for he is the very Paschall Lambe which was offred for vs, and hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs euerlastyng lyfe. Therfore with. &c.

Upon Thascention daie, and seuen daies after.



Throughe thy moste dere beloued sonne, Iesus Christ our lord, who after his moste glorious resurrection manifestly appered to all his Apostles, and in their syghte ascended vp into heauen to prepare a place for vs, that wher he is, thether might we also ascende, and reigne with hym in glory. Therfore with Angelles. &c.

Upon Whitsondaie, and sixe daies after.



Throughe Iesus Christe our Lorde, accordyng to whole moste true promise, the holy Ghoste came doune this daie from heauen, with a soubdayne greate sound, as it had bene a mighty winde, in the likenes of firy tongues, lightyng vpo the Apostles, to teache them, and to leade them to all truthe, geuyng them both the gift of diuers languages, and also boldnes with feruent zeale, constantly to preache the Gospel vnto all nations, wherby we are brought out of darkenes & errour into the cleare lyghte, and true knowledge of the, and of thy sonne Iesus Christe. Therfore with Angelles. &c.

Upon the feaste of Trinitie only.

Propre prefaces.

It is very mete, right, and our bounden duetie, that we should at all tymes, and in all places gyue thanckes to the, O Lorde, almighty and everlasting God, which art one God, one lorde not one only persone, but thre persones in one substance, for that whiche we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghoſte without any difference, or inequalitye. Therefore. &c.

After which preface, ſhal followe immediatly.

Therefore with Angelles, and Archangelles, & with all the company of heauen, we laude and magnifie thy glorious name, euermore praiſyng the and ſaieng.

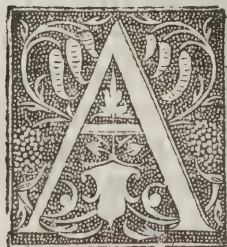
Holy, holy, holy, lorde God of hoſtes: heaue and earth are full of thy glory, glory be to the O lorde moſte high.

¶ Then ſhall the prieſt knelyng doune at Goddes borde ſaie in the name of all them that ſhal receiue the communion, this praier folowyng.



We do not preſume to come to this thy table (O mercifull Lorde) truſtyng in our owne rightuouſneſſe, but in thy manifold and great mercies, we be not worthy ſo much as to gather vp the crômes vnder thy Table, but thou art the ſame lord, whole propriety is alwaies to haue mercy: graunt vs therefore (gracious lorde) ſo to eate the fleſhe of thy diere ſonne Jeſus Chriſt, and to dryncke his bloud, that our ſinfull bodies maie be made cleane by his body, and our ſoules waſhed through his moſt precious bloud, & that we may euermore dwell in hym, & he in vs.

¶ Then the prieſt ſtandyng vp ſhall ſaie, as foloweth.



Almighty God our heauēly father whiche of thy tender mercy, diſdeſt giue thine only ſonne Jeſus Chriſte, to ſuffre death vpon the croſſe for our redemption, who made there (by his one oblation of hym ſelfe ones offered) a fulle perfecte and ſufficient Sacrifice, oblation, and ſatiffaction for the ſinnes of the whole worlde, and diſdeſt inſtitute

tute, and in his holy Gospel commaunde vs to continue a perpetuall memory of that his precious deathe, vntill his commyng agayne: heare vs O mercifull father, we beseeche the, and graunt that we receiuing these thy creatures of bread and wyne, accordyng to thy sonne our sauour Iesu Christes holy institution, in remembraunce of his death, and passion, may be partakers of his moste blessed body and bloude, who in thesame nyghte that he was betrayed, toke breade, and when he had gyuen thankes, he brake it, and gaue it to his disciples, sayeng. Take eate, this is my body whiche is gyuen for you. Doe this in remembraunce of me. Lykewise after supper he toke the cuppe, and, when he had giuen thankes he gaue it to them, sayeng, Drinke ye all of this, for this is my bloude of the newe testament, whiche is shedde, for you, and for many, for remission of synnes, do this, as ofte as ye shall drinke it, in remembraunce of me.

Then shall the minister first receiue the Communion in bothe kyndes hymself, and nexte deliuer it to other ministers, if any be there present (that thei maie helpe the chief minister) and after to the people in their handes knelyng. And when he deliuereth the breade, he shall saie.

Take and eate this in remembraunce, that Christ died for the, and fiede on him in thine harte by faithe, with thankes giuyng.

And the minister that deliuereth the cuppe, shall saie.

Drinke this in remembraunce that Christes bloude was shedde for the, and be thanckefull.

Then shall the prieste saie the Lordes praier, the people repeatyng after hym every petition.

After shalbe saied as foloweth.



Lord and heauenly father, we thy humble Seruauntes, entierly desire thy Fatherly goodnesse, mercifully to accepte this our Sacrifice of prayse and thankes giuyng, moste humbly beseechyng the to graunte, that by the merites and death of thy Sonne Iesus Christe, and through faithe in his bloude, we and all thy whole church, maye obtaine remission of our synnes and all other

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The Communion.

benefites of his passion. And here we offre and presente vnto the, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely Sacrifice vnto the, humbly beseeching the, that al we whiche be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And althoughe we be vnworthye throughe our manifolde sinnes, to offre vnto the any sacrifice, yet we beseeche the to accepte this our bounden dutie, and seruice, not weyghyng our merites, but pardonyng our offences, through Iesus Christe our Lorde, by whome and with whome, in the vnitie of the holy ghost All honour and glory be vnto the, O father almyghtie, worlde without ende.

Or this.



A mighty and euerliuing God, we moste hartely thancke the, for that thou doest vouchesaufe to fede vs, which haue duely receiued these holy misteries, with the spirituall fode of the moste precious body, & bloud of thi sone our sauour Iesus christ & doest assure vs therby of thy fauour & goodnesse towarde vs, and that we be very membres incorporate in thy mysticall body, whiche is the blessed company of all faithfull people, and be also heires throughe hope, of thy euerlastyng Kyngdome, by the merites of the moste precious death and passion of thy deare sonne. We now most humbly beseeche the, O heavenly father, so to assiste vs with thy grace, that we may continue in that holie fellowship, and doe all suche good workes as thou hast prepared for vs to walke in, through Iesus Christe our Lorde, to whome with the and the holy ghoste be al honour and glorie, worlde without ende. Amen.

Then shalbe said or song.



Lory be to GOD on hygge. And in earthe peace, good wil towards men. We praise the we blesse the, we worship the, we glorifie the, we gyue thanckes to the for thy great glory, O Lorde GOD heavenly Kyng. God the father

father almightie. O Lorde the onely begotten Sonne
Jesu Christe. O lorde God, Lambe of God, sonne of the
father, that takest away the sinnes of the worlde, haue
mercy vpon vs: Thou that takest away the sinnes of the
worlde, haue mercy vpon vs. Thou that takest away the
sinnes of the worlde, receiue our praier. Thou that sittest
at the ryght hande of God the father haue mercy vpon
vs. For thou only art holy: Thou only arte the Lorde:
Thou only O Christe, with the holy Ghoste, art moſte
hyghe in the glory of God the father. Amen.

¶ Then the Priest or the Bishoppe, if he be present, shall let them
departe with this blessing.

The peace of God, whiche passeth al vnderſtan-
ding, kepe your hartes & myndes in the know-
ledge and loue of God, and of his Sonne Jesu
Christ our Lorde. And the blessing of God al-
myghty, the father, the sonne, and the holy Ghoste, be a-
mong you, and remaine with you alwaies. Amen.

Collectes to be saide after the Offertory when there is no Commu-
nion, euery suche daie one. And the same maie be saied also as often as
occasion shall serue, after the Collectes, either of Mornyng and Eue-
nyng praier, Communion, or Letanie, by the discrecion of the minister.

Aſſiſt vs mercifully, O Lorde, in these our
Supplications and praers, and dispose
the waie of thy seruantes, towarde the
attainemēt of euerlasting saluaciō, that
among all the chaunges, and chaunces
of this mortalle lyfe, they may euer be de-
fended by thy moſte gracious and ready helpe: Through
Christe our Lorde. Amen.

Almightie lord and euerliuyng God, bouche-
ſaue, we beſeche the, to directe, sanctifie, & go-
uerne, both our hartes and bodies, in the wa-
ies of thy lawes, & in the woorkes of thy com-
maundemētes, that through thy moſte migh-
ty protectiō, both here & euer, we may be preſerued in bo-
dy & ſoule, through our lord & ſauour Ieſus Chriſt. Amē
Graunt

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GRaunt we beseeche the almighty God that the wordes which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hartes that they may bring furth in vs, the fruct of good lyuyng, to the honour, and prayse of thy name: through Iesus Christe our Lorde. Amen.



Reuente vs O Lorde, in all our doynges, with thy mozte gracious fauour, and further vs with thy continuall helpe, that in all our woorkes begonne, continued, and ended in the: we may glorifie thy holy name, & finally by thy mercy, obtaine euersyng life: Through Iesus Christe our Lorde. Amen.



Almighty God the founteine of al wisdom whiche knowest our necessities before we aske, and our ignoraunce in askyng, we beseeche the to haue compassion vpon our infirmities, and those thynges, whiche for our vnworthines we dare not, and for our blyndnesse, we canot aske, vouchesaufe to giue vs for the worthinesse of thy sonne Iesus Christ our lorde. Amen.



Almighty God, which hast promised to here the peticiōs of them that aske in thy sonnes name, we beseeche the mercifully to encline thine eares to vs that haue made nowe our praier and supplicatiōs vnto the: & graunt that those thynges whiche we haue faithfully asked, accordyng to thy wille, may effectually be obtained, to the relief of our necessitie, and to the setting furth of thy glory, through Iesus Christe our lorde. Amen.

Upō the holy daies, if there be no Communion, shalbe saied all that is appoynted at the Communion, vntill the ende of the Homelie, concludyng with the generall praier for the whole state of Christes church militant heare in yearth, and one or mo of these collectes before rehearsed, as occasion shall serue.

And

And there shalbee no celebracion of the Lordes Supper, except there bee a good number to communicate with the priest, accor dyng to his discrecion.

And if there be not aboue twentie persones in the parishe, of discrecion to receiue the Communion, yet there shalbee no Communion, except foure, or thre at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where bee many Priestes and Deacons, thei shall all receiue the Communion with the minister euery Sondaie at the least, excepte thei haue a reasonable cause to the contrary.

Although no order can be so perfectly deuised, but it maie be of some, either for their ignorance and infirmitie, or els of malice and obstinacie misconstrued, deptraued, and interpreted in a wzong part: and yet becaule bzootherly charitie willet, that so muche as conueniently maie be, offences should be taken awaie, therfore, we willyng to do the same. Wheras it is ordeined in the boke of Common prayer, in the administracion of the Lordes Supper, that the Communicantes knelyng, should receiue the holy Communion, whiche thyng beyng well ment, for a significacio of the humble and gratefull acknowlegging of the benefites of Chziste, giuen vnto the worthy receiuer, and to auoydethe prophanacion and disorder, whiche aboute the holy Communion might els ensue, lest yet thesame knelyng might be thought, or taken otherwise, we do declare that it is not ment thereby, that any adozacion is doen, or ought to be doen, either vnto the Sacramentall bread or wine, there bodily receiued, or vnto any reall and essenci- all presence there beyng, of Chzistes naturall fleshe and bloude. For as concernyng the Sacramentall bread and wine, thei remain still in their very naturall substaunces, and therfore maie not be adozed, for that were Ydolatrie, to be abhozred of all faithfull Chzistians: and as concernyng the naturall body and bloud of our sauour Chzist, thei are in heauen, and not here, for it is against the truthe of Chzistes true naturall body, to be in mo places then in one, at one tyme.

And to take awaie the Supersticion, whiche any persone hath, or might haue in the breade and wine, it shall suffice that the bread be suche, as is vsuall to be eaten at the Table, with other meates, but the best & purest wheate bread
that

At the Communion.

that conveniently maie be gotten. And if any of the bread
or wine remaine, the Curate shal haue it to his awne vse.

The breade and wine for the Communion, shalbe prouid-
ed by the Curate, and the Churche wardens, at the char-
ges of the Parithe, and the Parithe shalbee discharged of
suche sommes of money, or other dueties, whiche hetherto
thei haue paid for thesame, by order of their houses every
Sondate.

And note, that every Parishioner shal communicate, at
the least thre tymes in the yere, of whiche Easter to bee
one, and shal also receiue the Sacramentes, and other ri-
tes, accordyng to the order of this booke appoynted. And
yerely at Easter, every Parishioner shal reken with his
Persone, Vicare, or Curate, or his, or their deputie or de-
puties, and paie to them, or hym all Ecclesiasticall dueties
accustomably due then, and at that tyme to be paid.

The ministracion of

Baptisme to be vled in the
Churche.



It appeareth by auncient wri-
ters, that the Sacramēt of Baptisme
in the olde tyme, was not commonly
ministred, but at twoo tymes in the
yere, at Easter, and Whitsontide, at
whiche tymes it was openly ministred,
in the ptesence of al the congregacion:
whiche custome (nowe beyng growen
out of vse) although it cannot for ma-
ny considerations be well restored a-
gayne, yet it is thought good to fo-
lowe the same as nere as conueniētly
maie be. Wherefoze the people are to be

admonyshed, that it is moſte conuenient that Baptisme ſhould not be
ministred but vpon Sondaies, and other holy dayes, when the moſte
nombze of people maie come toguether, as well for that the congregaciō
there ptesent maie testifie the receiuing of them that be newly Bapti-
sed into the nombze of Chriſtes Churche, as also because in the Bap-
tisme of infantēs, euery man ptesent maie be put in remem-

bzaunce of his awne pfofeſſion made to God in his
Baptisme. For whiche cauſe also, it is expedient

that Baptisme be ministred in the En-

gliſhe tongue. Neuertheleſſe (if ne-

ceſſitie ſo requite) chyl dren

may at all tymes be

Baptiſed at

home.

S. i.

Publique Baptis- tisme.

When there are children to be Baptised vpon the Sondaie, or holy daie, the parentes shall geue knowledge ouer nyght, or in the Mornynge afore the begynnynge of Mornynge prayour, to the Curate. And then the Godfathers, Godmothers and people, with the children, must be ready at the Fonte, either immediatly after the laste Lesson at Mornynge prayour, or elles immediatly after the last Lesson at Euenynge prayour, as the Curate by his discretion shall appointe. And then standynge there, the Priest shall aske whether the chyldren be Baptised or no. If they answer No. Then shall the Priest saie thus.



Deerly beloued, for asmuche as all men be conceyued and borne in synne, & that our sauour Christe saith, none can entre into the kyngdome of God (excepte he be regenerate, and borne a newe, of water & the holy Ghoste) I beseeche you to cal vpon God the father, through our Lorde Iesus Christ, that of his bounteous mercie, he wil graunte to these children, that thyng whiche by nature they cannot haue, that they may be Baptised with water and the holy Ghoste, and receiued into Christes holy Church, and be made liuely membres of the same.

Then the Priest shall saye.

Let vs praye.



Mightie and everlastynge God, whiche of thy great mercy diddest saue Noe and his familie in the Arcke, from perisshynge by water, and also diddest sauely lead the children of Israell, thy people, throughe the redde Sea, figurynge thereby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Christe, diddest sanctifie the floude Iordane and al other waters, to the mystical wasshynge away of synne: We beseeche the (for thyne infinite mercies, that thou wilt mercifully loke vpon these children

den, sanctifie the and walsh them with thy holy ghost, that they beyng deliuered from thy wrath, may be receiued into the Arcke of Christes Church, and beyng stedfast in faith, ioyful through hope, and roted in charitie, may so passe the waues of this troublesome worlde that finally they maye come to the lande of euerlastyng lyfe, there to reigne with the, worlde without ende, through Iesus Christ our Lorde, Amen.



Almighty and immortall God, the aide of al that nede the, helper of all that flye to the for succour, the lyfe of thein that beleue, and the resurrection of the deade we cal vpon the for these enfantes, that they comyng to thy holy baptisme may receiue remission of their synnes by spiritual regeneraciō, receiue them (O Lorde) as thou hast promised by thy welbeloued sonne, sayeng. Aske and you shal haue, seke and you shall fynde, knocke, and it shalbe opened vnto you: So gyue nowe vnto vs that aske. Let vs that seke fynde, open thy gate vnto vs that knocke, that these enfantes may enioye the euerlastyng benediction of thy heauenly walshyng, and may come to the eternal kyngdome, whiche thou hast promised by Christ our Lorde, Amen.

Then shal the Priest saie.

Hear the wordes of the Gospel wrytten by sanct Mark in the tenth Capiter.



A certaine tyme thei brought children to Mark, x
Christe that he shoulde touche them, and his Disciples rebuked those that brought them. But when Iesus lawe it, he was displeased, and saide vnto the: Suffre litle children to come vnto me, and forbid them not: For to suche belongeth the Kyngdome of God. Verely I saye vnto you: Whosoever doeth not receyue the kyngdome of GOD, as a litle childe: he shall not entre

S. ii.

therin

The ministracion of
therin. And when he had taken them vp in his armes:
he put his handes vpon them, and blessed them.

After the Gospel is redde, the minister shal make this brief
exhortacion vpon the wordes of the Gospel.



Rendes, ye heare in this Gospel the wor-
des of our Sauour Christe, that he com-
maunded the children to be brought vn-
to him: how he blamed those that would
haue kept them from him: how he exhor-
teth all men to folowe their innocencie.
ye perceiue how by his outward gesture
and dede, he declared his good will towarde them. For
he embrassed them in his armes, he laied his handes v-
pon them, and blessed the: doubt not ye therfore, but ear-
nestly beleue that he will likewise fauourably receiue
these present infantes, that he wil embrace the with the
armes of his mercie, that he wil giue vnto them the bles-
syng of eternal life: and make them partakers of his e-
uerlastyng kyngdom. wherfore we beyng thus perswa-
ded of the good will of our heavenly Father towarde
these infantes, declared by his sonne Iesus Christe: and
nothyng doubtyng but that he fauourably alloweth
this charitable worcke of ours, in bryngyng these chil-
dren to his holy Baptisme: lette vs faithfully and de-
uoutly gyue thanks vnto hym, and say.



Almightie and everlastyng God, heavenly
father, we gyue the humble thanks, that
thou haste vouchedsaufe to calle vs to the
knowlege of thy grace and faith in the, en-
crease this knowledge and confirme this
faith in vs evermore: Giue thy holy spirite
to these infantes, that they may be borne againe, and be
made heires of everlastyng saluacion, through our lorde
Iesus Christ: who liueth and reigneith with the and the
holy spirite, now and for ever, Amen.

Then the priest shal speake vnto the Godfathers and God-
mothers, on this wyse.

well



Where beloued frendes, ye haue brought these childre here to be baptised, ye haue praied that our Lorde Iesus Christ, would vouchesaufe, to receiue them, to laie his handes vpon them, to blesse them, to release them of their synnes, to gyue them the kyngdome of heauen & euerlastyng lyfe. Ye haue hearde also that our Lorde Iesus Christe hath promised in his Gospel, to graunt all these thynges that ye haue prayed for: whiche promise, he for his parte wil most surely kepe & performe. wherfore after this promes made by Christe these infantes must also faithfully for their part promise by you that be their suerties that thei wil forsake the deuill and al his workes, and constantly beleue Goddes holy worde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the Godfathers, and Godmothers, these questions.

Doeft thou forsake the Deuill and al his workes, the baine pompe, and glory of the worlde, with all the couetuous desires of the same, the carnal desires of the fleche so that thou wilt not folowe, nor be led by them?

Answer.

I forsake them all.

Minister.

Doeft thou beleue in God the father almightie, maker of heauen and earth: And in Iesus Christe his onely begotten sonne our Lorde, and that he was conceived by the holy Ghost, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, deade, and buried, that he went doune into hel, and also did ryle again the thirde daie, that he ascended into heauen, and sitteth at the right hande of God the father almightie: & from thence shal come againe at the ende of the worlde to iudge the quicke and the dead. And doest thou beleue in the holy Ghoste, the holy Catholique Church, the communion of saintes, the remission of synnes, the resurrection of the fleche, and euerlastyng lyfe after death?

Answer.

S. iii.

All

Answer.

Al this I stedfastly beleue.

Minister.

Wilt thou be baptised in this faith.

Answer.

That is my desyre.

¶ Then shall the Priest saie.



Omerciful God, graunt that the olde Adam in these children may be so buried, that the newe man may be raised vp in them, Amen.

Graunt that al carnal affections may dye in them, and that all thynges belongyng to the spirite may lyue and growe in them, Amen.

Graunte that they may haue power and strengthe to haue victory, & to triumphe against the deuyl, the worlde and the fleshe, Amen.

Graunt that whosoener is here dedicated to the, by our office & ministerie, may also be endued with heauenly vertues, and euerlastyngly rewarded throughe thy mercie, O blessed lorde God, who doest lyue and gouerne al thynges worlde without ende, Amen.



Thy mighty euerliuyng God, whose most dere-ly beloued sonne Iesus Christe, for the forgynenes of our sinnes, did shed out of his most precious side, both water and bloude, & gaue commaundement to his disciples that they shoulde go teache al nations, and baptise them in the name of the father, the sonne, and the holy Ghoste: Regarde we beseeche the the supplications of thy congregacion, & graunt that all thy lernautes whiche shalbe baptised in this water, may receiue the fulnesse of thy grace, and euer remaine in the nombre of thy faithful and electe children, through Iesus Christe our Lorde, Amen.

¶ Then the Priest shal take the childe in his handes and aske the name, and nannynge the childe, shal dippe it in the water, so it be discretely and warely done, sayeng.

I Baptise the in the name of the Father, and of the Sonne, and of the holy Ghoste, Amen.

And

And if the childe be weake, it shal suffice to powze water vpon it, sayeng the foresaide woordes.

I Baptise the, in the name of the Father, and of the Sonne, and of the holy Ghoste, Amen.

Then shall the Priest make a crosse vpon the chldes foreheade, sayeng.

WE receiue this childe into the congregacion of Christes flocke, and do signe hym with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the Faith of Christe crucified, and manfully to fight vnder his banner against sinne, the worlde, and the Deuil, and to continue Christes faithful souldiour, & seruaunte, vnto his liues ende, Amen.

Then shall the Priest saye.

Synge now derely beloued brethren, that these children be regenerate & grafted into the body of Christes congregacion: let vs geue thanks vnto God for these benefightes, & with one accorde make our prayours vnto almighty God, that they may leade the reste of their life, accordyng to this begynnyng.

Then shall be saide.

Our father whiche. &c.

Then shall the Priest saye.

WEelde the hartly thanks most merciful father that it hath pleased the to regenerate this enfante with thy holy spirite, to receiue hym for thine owne childe by adoption, & to incorporate hym in thy holy congregaciō: And humbly we beseeche the to graunt that he beyng dead vnto synne, & liuyng vnto rightuousnes, and being buried with Christ in his death may crucifie the olde man, & utterly abolishe the whole body of synne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally with the residue of thy holy congregacion

S. iiii.

He may

he may be enheritour of thynne euerlastyng kynngdome
through Christe our Lorde, Amen.

At the last ende, the priest calling the Godfathers and God-
mothers togyether, shal saye this thorte exhortacio folowing.



Frasinuche as these childre haue promi-
sed by you to forsake the Deuil and al his
worckes, to beleue in God, & to serue hym,
you muste remembre that it is your par-
tes and duties to se that these infantes be
taughte, (so sone as they shal be able to
learne) what a solempne bowe, promise, & profession, thei
haue made by you. And that thei may knowe these thin-
ges the better: ye shal cal vpon them to heare sermons, &
chiefly you shal prouide that they may learne the Crede;
the Lordes praier, & the ten comāndementes in the En-
gliche tōgue: & al other thinges whiche a Christian man
ought to knowe, & beleue, to his soules health. And that
these children maye be vertuousslie brought vp to leade a
Godly & Christian life, remembryng alwaies that Bap-
tisme doeth represente vnto vs our profession, whiche is
to folowe the example of our Sauour Christe and to be
made like vnto him, that as he dyed & rose againe for vs
so shoulde we (whiche are baptised) dye from synne, and
ryse againe vnto rightuousnes, continually mortifieng
al our euil and corrupte affections, and daily procedyng
in al vertue and godlines of liuyng.

The Minister shall commaunde that the chyldren be brought
to the Byshop to be confirmed of him, so sone as they can saye
in their vulgare tōgue the articles of the faith, the Lordes
praier, and the .x. comāndementes, and be further instruc-
ted in the catechisme set furth for that purpose, accordyngly as
it is there exprested.

Of them that be Bap-
tised in priuate houses, in tyme
of necessitie.

The Pastours and Curates shall oft admonishe the people,
that thei deferre not the Baptisme of infantes any longer the the
Sondate

Sondaie, or other holy daie, next after the childe be bozne, on-
lesse vpon a great and reasonable cause declared to the Curate
and by hym approued.

And also they shall warne them that without greate cause, and
necessitie, they baptise not children at home in their houses. And
when greate nede shall compell them so to do, that then they
minister it on this fashon.

First lette them that be present call vpon God for his grace, and
saye the Lordes praieur, if the tyme will suffre. And then one
of them shall name the chylde, and dippe hym in the water, or
poure water vpon hym, sayeng these wordes.

I Baptise the in the name of the Father, and of
the Sonne, and of the holy Ghoste, Amen.

And let them not doubt, but that the chylde so Baptised, is law-
fully and sufficiently baptised, and ought not to be baptised a-
gaine in the churche. But yet neuerthelesse, if the childe whiche
is after this sorte baptised, do afterwarde liue, it is expedient
that he be brought into the Churche, to the entent the Priest
maie examine and trie, whether the chylde be lawfully baptised
or no. And if those that byng any chylde to the churche do an-
swere that he is already baptised: Then shall the Priest exa-
mine them further.

By whome the childe was baptised:

Who was present when the childe was baptised:

**Whether they called vpon God for grace and succour
in that necessitie:**

**With what thyng, or what matter they did Baptise
the childe:**

With what wordes the childe was baptised:

**Whether they thyncke the childe to be lawfully and
perfectly baptised:**

And if the Minister shall proue by the answeres of suche as
brought the childe, that all thinges ware done as they oughte
to be: Then shall not he Christen the childe againe, but shal re-
ceiue hym, as one of the flocke of the true Christian people say-
eng thus:



Certifie you, that in this case ye haue done
well, & accordyng vnto due order concernyng
the baptisying of this childe, whiche beyng
borne in originall synne, and in the wrath of
GOD, is now by the lauer of regeneration

in

The ministracion of

in Baptisme, receiued into the nombre of the children of God, and heires of euerlastyng lyfe, for our Lorde Jesus Christe doeth not deny his grace and mercie vnto suche enfantes, but most lounyngly doeth cal thē vnto hym: as the holy Gospel doeth witnes to our cōfort, on this wise.

The Gospel.

Mark, x.



In a certaine tyme thei brought chylde vnto Christe that he shoulde touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said vnto them: Suffre litle children to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I say vnto you, who soeuer doth not receiue the kingdō of God as a litle child he shal not entre therein: And when he had taken thē vp in his armes, he put his hādes vpon thē, & blessed them.

After the Gospel is redde, the Minister shal make this exhortacion vpon the wordes of the Gospel.



Rendes, ye heare in this Gospel the wordes of our Sauour Christe, that he commaunded the children to be brought vnto hym: howe he blamed thole that would haue kept them from hym: how he exhorted all men to folowe their innocencie. Ye perceyue howe by his outward gesture & dede, he declared his good wil towarde them. For he embrassed them in his armes, he laied his hādes vpon them, & blessed thē doubt not you therfore, but earnestly belene, that he hath likewise fauourably receiued this present enfāt, that he hath embrassed hym with the armes of his mercie, that he hath gyuen vnto him the blessing of eternal lyfe: and made hym partaker of his euerlastyng kingdō. wherefore we beyng thus perswaded of the good will of our heauenly father, declared by his sonne Jesus Christe towardes this enfante: Let vs faithfully & deuoutly gyue thankes vnto hym, and say the praiour whiche the lorde hymselfe taught, and in declaracion of our faithe, let vs recite the articles contained in our Crede.

Here

Here the Minister with the Godfathers and Godmothers shall saie.

Our father whiche. &c.

Then the Priest shall demaunde the name of the childe, whiche beyng by the Godfathers, and Godmothers pronounced, the Minister shall saie.

Doest thou in the name of this childe forsake the Deuill and al his workes, the vaine pompe, and glory of the worlde, with all the couetous desires of the same, the carnal desires of the fleche, and not to folowe, and be ledde by them?

Answer.

I forsake them all.

The Minister.

Doest thou in the name of this childe professe this faith, to beleue in God the father almightie, maker of heauen and earth, and in Iesus Christ his onely begotten sonne our Lorde, and that he was conceived by the holy ghost borne of the virgin Mary, that he suffered vnder Pocius Pilate, was crucified, deade, and buried, that he wente doune into hel, and also did ryle againe the thirde daie: that he ascended into Heauen, and sitteth at the righte hande of God the father almightie: and from thence he shall come againe at the ende of the worlde, to iudge the quicke and the deade: And doe you in his name beleue in the holy Ghoste, the holy Catholique Churche, the communion of saintes, the remission of synnes, resurrection and euerlastyng lyfe after death?

Answer.

All this I stedfastly beleue.

Let vs praye.



Almighty and euerlasting God heauenly father, we gyue the humble thanckes, for that thou hast vouchedsaufe to cal vsto the knowlege of thy grace, & faith in the: increase this knowledge, and confirme this faith in vs euermore: Gyue thy holy spirite to this infante, that he beyng borne againe, & beyng made heire of euerlastyng saluacion

Private Baptisme.

saluation through our Lorde Iesus Christe, may continue thy seruant, and attaine thy promise through the same our Lorde Iesus Christ thy sonne, who liueth and reigneth with the in the vnite of the same holy spirite euerlastyngly, Amen.

Then shal the Minister make this exhortacion, to the Godfathers, and Godmothers.



Or asynuche as this childe hath promised by you to forsake the Deuil & all his workes, to beleue in God, and to serue him: you must remembre that it is your parte and dutie, to se that this enfante be taught (so sone as he shalbe able to learne) what a solemne vow, promise, and profession he hath made by you. And that he may knowe these thinges the better, ye shal cal vpon him to heare sermones. And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer and the ten commaundementes in the Englishe tongue and al other thynges whiche a Christian man ought to knowe, & beleue, to his soules healthe, & that this childe maye be vertuously brought vp, to leade a Godly and a Christiā life. Remembryng alway that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our Sauour Christe, and be made lyke vnto hym, that as he died and rose againe for vs: so should we whiche are baptised, die from synne, and rise againe vnto rightuousnes, continually mortifieng al our euil and corrupte affections, and daily procedyng in all vertue, & godlines of liuyng, &c.

As in publique Baptisme.

But if they whiche byrre the enfantes to the churche, doe make an vncertaine aunswere to the Priestes questions, and saie that they cannot tell what they thought, didde, or saide in that greate feare, and trouble of minde: (as often times it chaunceth) then let the priest Baptise him in forme aboue written cōcerning publique Baptisme, sauing that at the dipping of the childe in the fonte he shal vse this forme of wordes.

If thou be not baptised already. *R.* I baptise the in the name of the father, and of the sonne, and of the holy Ghoste, Amen.

Confir-

Confirmation.

wherin is contained a Catechisme for Children.



Whende that Confirmati-
on maie be ministred to the moze edi-
fying of suche as shal receiue it (accoz
dyng vnto saincte Paules doctrine,
who teacheth that al thynges should
be doen in the churche, to the edifica-
tion of the same) it is thoughte good
that none hereafter shalbe confirmed
but suche as can saie in their mother
tongue the Articles of the faith, the
Lordes praier, and the .x. commaun-
dementes: And can also answere to
suche questions of this short Cate-

chisme, as the Bischoppe (or suche as he shal appoynt) shall by his dis-
cretion appose them in. And this orde is mozte conuenient to be obser-
ued for diuerse consideracions.

First, because that when children come to the yeres of discretion, and
haue learned what their godfathers, and godmothers promised for the
in Baptisme, thei maie then thei selues with their awne mouthe, and
with their awne colent, openly before the Churche, ratifie and confirme
thesame, and also promise that by the grace of God, thei will euermore
endeuour them selues faithfully to obserue and kepe suche thynges, as
thei by their owne mouthe and confession haue assented vnto.

Secondly, for asmuche as Confirmation is ministred to them that
be Baptised, that by imposition of handes, and praier, thei maie receiue
strengthe, and defence against all temptacions to sinne, and the assaul-
tes of the worlde, and the Deuill: it is mozte mete to be ministred whe
children come to that age, that partely by the frailltie of their awne
fleshe, partly by the assaultes of the worlde, and the Deuill, thei begyn
to be in daunger to fall into sondry kyndes of synne.

Thirde, for that it is agreable with the blage of the churche in ti-
mes paste, wherby it was ordeined that Confirmation shoulde be mi-
nistred to them that ware of perfecte age, that thei beyng instructed in
Christes religion, shoulde openly professe their awne faith, and promise
to be obedient vnto the will of God.

And that noman shall thinke that any detriment shall come to chil-
dren by differryng of their Confirmation: he shall knowe for truthe,
that it is certein by Gods woorde, that children beyng Baptised, haue
all thynges necessarie for their saluation, and be vndoubtedly saued.

A Catechisme. that is to saie

an enstruccion to be learned of enery Childe before,
he be broughte to be confirmed of the Bishoppe.

Question.

What is your name?

Answer.

R. or. M.

Question.

Whogane you this name.

Answer.

My Godfathers, and Godmothers in my Baptisme,
wherein, I was made a membre of Christe, the childe of
God, and an inheritour of the kyngdome of heauen.

Question.

What didde your Godfathers, and Godmothers then
for you?

Answer.

They did promise, and bove. iiii. thinges in my name
First, that I should forsake the deuil, and al his workes
and popes, the vanities of the wicked worlde, and al the
sinful lustes of the fleche. Secondly, that I should beleue
all the articles of the Christian faith. And thirde, that
I should kepe Goddes holy wil and commaundementes
and walke in the same, all the daies of my lyfe.

Question.

Dost thou not thinke that thou art bounde to beleue
and to do, as they haue promised for the?

Answer.

Yes verely, and by Goddes helpe so I wil. And I har-
tely thanke our heauenly father, that he hath called me
to this state of saluation, through Iesus Christe our sa-
uour. And I prae God to giue me his grace, that I may
continue in the same, vnto my liues ende.

Question.

Reherse the Articles of thy beleue.

Answer.

Beleue in god the father almighty, maker of hea-
uen and of earthe. And in Iesus Christe his onely
sonne our lord. which was conceived of the holy ghost.

Borne

borne of the Virgine Mary. Suffered vnder Ponce Pilate, was crucified, deade and buried, he descended into hell. The third daie he rose againe from the dead. he ascended into heauē, and sitteth at the right hande of God the father almightie. From thēce he shall come to iudge the quicke and the deade. I beleue in the holy ghost. The holy catholike Churche. The Communion of saintes. The forgiuenes of sinnes. The resurrection of the body. And the life euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne, who hath redemed me, and all mankynde.

Thirldy, in God the holy ghoste, who sanctifieth me, and all the electe people of God.

Question.

You saide that your godfathers and godmothers, did promise for you, that you should kepe Goddes commaundementes. Tell me howe many there be?

Answer.

Tenne.

Question.

Whiche be they.

Answer.

Thesame whiche God spake in the .xx. Cha. of Exodus, sayeng: I am the Lorde thy God, which haue brought the out of the lande of Egypte, out of the house of bondage. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy self any grauen ymage nor the likenes of any thyng that is in heauen aboue, or in the earthe beneth, nor in the water vnder the earthe: thou shalt not bowe doune to them, nor worshippe them. For I the Lorde thy God, am a gelous God, and visite the synnes of the fathers vpon the children, vnto the .iii.

I.ii.

and

and fourthe generacion of them that hate me, and shewe mercie vnto thousandes in them that loue me, and keepe my commaundementes.

iii. Thou shalt not take the name of the lord thy God in vain, for the Lord will not holde hym guiltlesse that taketh his name in vain.

iiii. Remembre thou keepe holy the Sabbooth daie. Sixe daies shalt thou labour, and do all that thou hast to doe: but the. vii. daie is the Sabbooth of the lord thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruauant, and thy maide seruauant, thy cattell, and the straunger that is within thy gates, for in sixe daies the lord made heauen and earth, the sea, and all that in them is, and rested the. vii. daie, wherfore the lord blessed the. vii. daie, and hallowed it.

v. Honour thy father and thy mother, that thy daies maie be long in the lande, whiche the Lord thy GOD giueth the.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false wytnesse agaynste thy neyghbour.

x. Thou shalt not couet thy neyghbours house, thou shalt not couete thy neyghbours wife, nor his seruauant, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thinges. My duetie towarde God, and my duetie towarde my neyghbour.

Question.

What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in hym, to feare hym, and to loue him with all my hart, with al my mind with all my soule, and with all my strength To worship hym

hym. To giue hym thanks. To putte my whole truste in hym. To call vpon hym. To honour his holy name, and his woorde, and to serue hym truely all the daies of my life.

Question.

What is thy dutie towarde thy neighbour?

Answer.

My dutie towarde my neighbour is, to loue hym as my selfe: And to do to all men, as I would thy should doe vnto me. To loue, honoure, & succour my father and mother. To honour and obeye the kyng, and his ministers. To submit my self to all my gouernours, teachers, spirituall Pastours, and Pastors. To order my selfe lowly and reuerently to all my betters. To hurte no body by worde nor dede. To be true and iuste in all my dealing. To beare no malice, nor hatred in my harte. To kepe my handes from pickyng and stealing, and my tongue from euill speakyng, lieng, and flaundering. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desire other mennes goodes. But learne and labour truely to get myne owne liuyng, and to doe my dutie in that state of life, vnto whiche it shal please god to cal me.

Question.

My good childe knowe this, that thou art not able to do these thynges of thy self, nor to walke in the commandementes of God, and to serue hym, without his speciall grace, whiche thou muste learne at all tymes, to call for by diligent prayer. Let me heare therefore, if thou canste saie the Lordes prayer.

Answer.

Our father whiche arte in heauen, hallowed be thy name. Thy Kyngdome come. Thy will be done in earth as it is in heauē. Giue vs this daie our daily breade. And forgiue vs our trespasses, as we forgyue them that trespass against vs. And leade vs not into temptacion. But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer.

Answer.

I desire my lord God our heavenly father, who is the giuer of al goodnes, to sende his grace vnto me, and to al people, that we may worshyp hym, serue hym, and obeye hym as we ought to doe. And I praeie vnto God, that he will sende vs all thynges that be nedefull, bothe for our soules and bodie. And that he will be merciful vnto vs, and forgieue vs our synnes: and that it will please him to saue and defende vs in all daungers ghostly and bodily: and that he will kepe vs from al sinne and wickednes, & from our ghostly enemy, and frō euerlasting death. And thus I trust he will do of his mercy & goodnes, through our lord Iesu Christ. And therfore I say. Amen. So be it.

¶ So sone as the childzen can saie in their mother tongue, the articles of the faith, the Lordes praier, the .x. commaundementes and also can aunswere to suche questions of this shorte Catechisme as the Bishop (or suche as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop, by one that shalbe his godfather, or godmother, that euery childe maie haue a witnes of his confirmation.

¶ And the Bishop shall confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made bothe heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Hencefurthe worlde without ende.

Minister.

Lorde heare our praier.

Aunswere.

And let our crie come to the.

¶ Let vs praeie.



Almightie and euerliuing God, whiche hast bouched slaue to regenerate these thy seruantes, by water and the holy ghost: and hast giuen vnto them forginenes of al their synnes: strengthen the we beseeche the (O lorde) with the

the holy ghost the comforter, and daily encrease in them thy manifold giftes of grace, the spirite of wisdom and vnderstanding: the spirite of counseil & ghostly strength the spirite of knowledge, and true godlinesse, and fulfill them (O lord) with the spirite of thy holy feare. Amen.

¶ Then the Bisshoppe shall laye his hande vpon euery childe seuerally, sayeng.

Defende, O lord, this childe with thy heauenly grace that he maie continue thynne for ever, and daily encrease in thy holy spirite more and more, vntil he come vnto thy everlastyng kyngdome. Amen.

Then shall the Bisshoppe saie.

¶ Let vs praiſe.



Almightie everliuyng God, whiche makest vs both to wil, and to do those thinges that be good, and acceptable vnto thy Maiestie, we make our humble supplications vnto the for these children, vpon whom (after the example of thy holy Apostles) we haue laide our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward the, let thy fatherly had we beseeche the ever be ouer theim, let thy holy spirite euer be with them, and so leade them in the knowledge & obedience of thy worde, that in the ende they may obtain the everlasting life: through our lord Iesus Christ, who with the and the holy ghoste liueth & reigneth one God, worlde without ende. Amen.

Then the Bisshoppe shall blesse the children, thus sayeng.

The blessing of God almightie, the father, the sonne, and the holy ghoste, be vpon you, and remaine with you for ever. Amen.

¶ The curate of euery Parische, or some other at his appointmēt, shall diligently vpon Sondays and holy daies, haulfe an houre before Euening praiſe, openly in the churche instruct & examine so many childre of his parische sent vnto him, as y time wil serue & as he shall thinke coueniēt, in some part of this cathechisme

¶ And all fathers, mothers, maisters, and dames, shall cause their children, seruauntes, and prentises (whiche haue not learned their Cathechisme) to come to y churche at the tyme appointed and obediently to heare, and be ordred by the curate, vntil suche

¶.iii.

tyme

tyme as thei haue learned all that is here appoynted for theim to learne. And whensoever the Bishop shall giue knowlege for children to be broughte afore hym to any conuenient place, for their confirmation: then shall the curate of euery Parithe either byyng or sende in wrytyng the names of all those children of his Parithe, whiche can saie the Articles of their faith, the Lordes praier, and the .x. commaundementes, and also how many of the can answer to thother questions cōteined in this Catechisme.

And there shall none be admitted to the holy communion: vn- til suche tyme as he can saie the Catechisme and be confirmed.

The fourme of so- lemnization of Matrimonie.

First, the banes must be asked thre seuerall Sondates, or holy daies, in the tyme of seruice, the people beyng present, after the accustomed maner.

And if the persones that would be married dwell in diuerse Pa- rishes, the banes muste be asked in bothe Parishes, and the cu- rate of the one parithe shall not solemnize matrimonie betwixt them, without a certificate of the banes beyng thrise asked, from the curate of the other parithe. At the daie appoynted for solemnization of Matrimonie, the persones to be married shall come into the body of the church, with their frendes and neigh- bours. And there the priest shall thus saie.

Dearely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregaciō, to ioyn together this man, and this woman, in holy Matrimonie, whiche is an honourable state, instituted of God in paradise, in the time of mannes innocencie, signifieng vnto vs the misti- call vnion that is betwixt Christ and his church: whi- che holy estate, Christ adourned and beautified with his presence, and firste miracle that he wrought in Cana of Galilee, and is commended of saint Paule, to be honou- rable emong all men, and therefore is not to be enterpri- sed, nor taken in hande vnadvisedly, lightly or wanton- ly, to satisfie mennes carnall lustes, and appetites, lyke brute beastes that haue no vnderstandyng: but reuerēt- ly, discretely, aduisedly, soberly, and in the feare of God, duly consideryng the causes for the whiche matrimonie was

was ordeined. One was the procreation of chyldren, to be brought vp in the feare and nourture of the lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoyde fornication, that suche persones as haue not the gifte of continencie might marie, and kepe themselves vndefiled members of Christes bodie. Thirldy, for the mutuall societie, helpe and comfort, that the one ought to haue of the other, bothe in prosperitie and aduersitie, into the which holy state, these two persones present, come now to be ioyned. Therfore, if any man can shewe any iust cause, why thei may not lawfully be ioyned toguether: let him now speake, or els hereafter for ever hold his peace.

And also speaking to the persones that shalbe married, he shall saye.

I require and charge you (as you wil answere at the dreadfull daie of iudgement, when the secretes of al hartes shalbe disclosed) that if either of you doe knowe any impediment, why ye maie not be lawfully ioyned toguether in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled toguether, otherwyle then Goddes worde doth allowe, are not ioyned toguether by God, neither is their Matrimonie lawfull.

At whiche daie of Mariage, if any man do allege and declare any impedimēt, why they may not be coupled toguether in matrimony by Goddes lawe, or the lawes of this realme, and will be bounde and sufficiēt sureties with hym, to the parties, or els put in a caution, to the full value of such charges, as the persons to be married doe sustain, to proue his allegacion: then the solempnizacion muste be deferred vnto suche tyme as the truthe be tried. If no impediment be alleged, then shall the Curate saie vnto the man.

R. wilte thou haue this woman to thy wedded wife, to liue toguether after Goddes ordinaunce, in the holy state of Matrimonie: wilte thou loue her, comforte her, honour, and kepe her, in sickenesse, and in healthe: And forsakyng all other, kepe the only to her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the priest saye to the woman.

R. wilt

N. wilt thou haue this man to thy wedded husbände: to liue toguether after goddes ordinaunce, in the holy estate of matrimony: wilt thou obey hym & serue him, loue, honour & kepe him, in sicknes, & in helth. And forsaking al other, kepe & only vnto him, so lōg as you both shal liue:

The woman shall aunswere.

I will.

Then shall the minister saye.

Who giueth this woman, to be married vnto this man:

And the minister receiuyng the woman at her father or frendes handes: shall cause the man to take the woman by the ryght hand and so either to gyue their trouthe to other, the man first saieng.

I. N. take the. **N.** to my wedded wyfe, to haue and to holde from this date forward, for better, for worse, for richer, for poozer, in sickenes, and in health, to loue and to cherishe, till death vs departe: accordyng to goddes holy ordinaunce, and thereto I plight the my trouthe.

Then shall they louse their handes, and the woman takyng again the man by the ryght hande, shall saie.

I. N. take the. **N.** to my wedded husband, to haue and to holde from this daie forward, for better, for worse, for richer, for poozer, in sickenes, & in health, to loue, cherishe and to obeye, till death vs depart, accordyng to Goddes holy ordinaunce: and therto I giue the my trouthe.

Then shal they again louse their handes, and the mā shal giue vnto the woman a ryng, laieng the same vpo the booke, with the accustomed duetie to the priest and Clerke. And the Priest takyng the ryng, shall deliuer it vnto the mā, to put it vpon the fourth fynger of the womā's left hand. And the man taught by the priest, shal say with this ring **I the wed: with my body I the worship, & with all my worldly goodes I the endowe. In the name of the father, & of the sonne, and of the holy ghost. Amen.**

Then the man leauyng the ryng vpon the fourth fynger of the womans left hande, the Minister shall saye.

Let vs praye.



Eternall God, crea tour and preseruer of al mā-kind, giuer of all spirituall grace, the aucthour of euerlastyng life: send thy blessing vpon these thy seruantes, thi s man & this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faith-

faithfully together: So these persones may surely performe, and kepe the bowe, and couenaunt betwixt them made, wherof this ring giuen, and receiued, is a token & pledge, and maie euer remaine in perfect loue and peace togue-
 together, and lyue accordyng vnto thy Lawes, thou
 rowe Iesus Christe our Lorde. Amen.

Then shall the priest ioyne their ryght handes togue-
 together, and saie:
 Those whome God hath ioyned together, let no manne
 put a sonder.

Then shall the Minister speake vnto the people.

Forasmuche as .M. and .M. haue consented together in
 holy wedlocke, and haue witnessed thesame before God,
 and this company, and therto haue giuen and pledged,
 thier trouthe, either to other, & haue declared thesame by
 giuing, and receiuyng of a ryng, & by ioyning of handes
 I pronounce that thei be man and wife together. In the
 name of the father, of the sone, & of the holy Ghost. Amen.

And the minister shall adde this blessing.

God the father, God the sonne, God the holy Ghoste,
 blesse, preserue, and kepe you, the Lorde mercifully wyth
 his fauour loke vpon you, and so fill you with all spiri-
 tuall benediction, and grace, that you may so liue toge-
 ther in this life, that in the world to come, you may haue
 life euerlasting. Amen.

Then the ministers, or clerkes, goyng to the lordes table, shall saie,
 or syng this Psalme folowynge. *Beati omnes.*



Blessed are all they that feare the Lorde, and
 walke in his waies.

For thou shalt eate the labour of thy han-
 des, O well is the, and happie shalt thou be.

Thy wife shall be as the frutefull vine vpon
 the walles of thy house.

Thy children like the Olive braunches: rounde about
 thy table.

So, thus shall the man be blessed that feareth the lord.

The lord from out of Sion, shall blesse the: that thou
 shalt see Hierusalem in prosperitie, al thy life long.

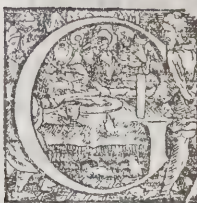
Pea, that thou shalt se thy children's children: and peace
 vpon Israel.

Glory be to the. &c. As it was. &c.

Or

Oz elles thys psalme followyng. *Deus misereatur.*

Psal. lxxvij.



Od be mercifull vnto vs and blesse vs: and
shewe vs the light of his countenance, and
be mercifull vnto vs.

That thy waie maie be knowen vppon
the earthe, thy sayyng healthe cmonge all
nations.

Let the people praise the (O God): yea, let all the peo-
ple praise the.

O let the nations reioyce and be gladde, for thou shalt
iudge the flocke righteously, and gouerne the nations v-
pon the earth.

Let the people praise the (O God) lette all the people
praise the.

Then shall the earthe bringe furthe her encrease, and
God enen our God shall geue vs his blessing.

God shall blesse vs, and al the endes of the world shall
feare him.

Glorie be to the father. &c. As it was in the. &c.

The psalme ended, and the man and the woman knelynge afoze
the Lordes table: The Priest standyng at the Table, and tur-
nyng his face towarde them, shall saie.

Lord haue mercy vpon vs.

Answer.

Christe haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our father whiche art. &c.

And leade vs not into temptation.

Answer.

But de liuer vs from euell. Amen.

Minister.

O Lord saue thy seruaunte: and thy handemaide.

Answer.

whiche putteth their trust in the.

Minister.

O lord sende them helpe from thy holy place.

Answer.

And

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemye.

Minister.

O Lorde heare our prayer.

Answer.

And let our crie come vnto the.

The minister.

God of Abraham, God of Isaac, God of Jacob, bleſſe theſe thy ſeruauntes, and ſowe the ſede of eternal life in their mindes, that whatſoever in thy holy worde they ſhal profitably learne, they may in dede fulfill theſame. Loke O Lorde, mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſende thy bleſſyng vpon Abraham and Sara to theyr greate comforte: ſo vouchsafe to ſende thy bleſſyng vpon theſe thy ſeruauntes, that they obeyeng thy wil, and alwaye beyng in ſaſtie vnder thy protection, may abide in thy loue vnto their lyues ende, throughe Jeſu Chriſte our Lorde. Amen.

This prayer nexte folowynge ſhalbe omitted wher the woman is paſt childe birth.

Mercifull Lorde, and heauenly father, by whole gracious giſte mankynde is encreaſed, we beſeche the aſſiſte wyth thy bleſſyng theſe two perſones, that they may both be fruitefull in procreation of children, and alſo lyue together ſo long in godly loue & honeſtie, that they may ſee their childers childre, vnto the thirde and fourth generation, vnto thy praiſe and honour: throughe Jeſus Chriſte our Lorde. Amen.

God whiche by thy mighty power haſte made all thinges of naught, which alſo after other thinges ſet in orde, diddeſt appoint that out of mā (created after thine owne ymage & ſimilitude) womā ſhoulde take her beginning, & knyttynge the together diddeſt teache that it ſhould neuer be lawfull to put a ſunder thoſe whome thou by matrimonie haddeſt made one: O God

A.1.

whiche

which hath consecrated the state of matrimonie, to suche an excellent misterie, that in it is signified and represented the spirituall mariage & vnitie betwixte Christe & his church: Loke mercifullly vpon these thy seruantes, that both this mā may loue hys wife, accordyng to thy worde (as Christe did loue hys spouse the church, who gaue hym selfe for it, louing and cherishing it euen as hys owne flethe) and also that thys woman may be louyng and amiable to her housbande as Rachel, wyse as Rebecca, faithfull and obedient as Sara, & in all quietnes, sobrietie, and peace, be a folower of holy and godly matrones, O Lorde blesse them bothe and graunt them to inherite thy euerlastyng kyngdome: throughe Iesus Christe our Lorde. Amen.

¶ Then shall the priest saye.

Almightie God, which at the begynnyng did create our firste parētes Adam and Eue, and did sanctifie and ioyne them together in mariage, powre vppon you the richesse of hys grace, sanctifie, & blesse you, that ye maye please hym both in body and soule, and lyue together in holy loue, vnto your lyues ende. Amen.

¶ Then shall begyn the communion and aftre the Gospel shalbe sayed a sermon, wherein ordinarily (so ofte as ther is any mariage) the office of a man and wife shalbe declared, accordyng to holy scripture, or yf there be no sermon, the minister shall reade this that foloweth.

All ye whiche be married or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture doth say, as touchyng the dutie of housbandes toward their wiues, & wiues, toward their housbādes.

Saincte Paule (in hys Epistle to the Ephesians the. v. Chapter) doeth gyue thys commaundemente to all married men.

Ye housbandes loue your wiues, euen as Christ loued the church, and hath gyuen hymselfe for it, to sanctifie it, purgynge it in the fountaine of water, through the worde, that he might make it vnto hymselfe a glorious congregacion, not haunyng spot or wrinkle, or any suche thyng but that it shoulde be holy and blameles. So me
are

are bounde to loue theyr owne wyues as theyr owne bodyes. he that loueth his owne wife loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth & cherisheth it, euen as the Lorde doeth the congregaciō, for we are members of his body: of his flesh, & of his bones.

For this cause shall a man leaue father and mother, and shall be ioyned vnto hys wyfe, and they two shall be one flesh. This mystery is greate, but I speake of Christ and of the congregacion. Neuerthelesse, let euery one of you so loue hys owne wyfe, euen as hym selfe.

Lyke wise the same sainte Paule (writing to the Colossians) speaketh thus to al men that be married. Ye must loue your wiues and be not bitter vnto them.

Heare also what sainte Peter thapostle of Christe, whiche was him selfe a married man (sayth vnto all men that are married. Ye husbandes dwell with your wyues accordyng to knowlege. Geuing honour vnto the wyfe as vnto the weaker vessel, and as heires together of the grace of lyfe, so that your prayers be not hyndred.

Hether to ye haue hearde the duetie of the husbände towarde the wyfe.

Nowe lyke wise ye wiues heare and learne your duetie towarde your husbandes, euen as it is plainly set furthe in holy scripture.



Sainte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbandes as vnto the lorde: for the husbande is the wyues head, euen as Christe is the heade of the churche. And he is also the sauour of the whole body. Therefore as the churche or congregacion, is subiecte vnto Christe: So lyke wise let the wiues also be in subiection vnto their owne husbandes in all thynges. And agayne he sayeth: Let the wife reuerence her husbande. And (in his Epistle to the Colossians) Sainte Paule gynneth you this shorte lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

Eph. v.

Coloss. 3.

i. Petri. iij.



¶ Sancte Peter also doeth enstrucke you very godly, thus sayeng: Let wyues be subiecte to their owne housbandes, so that yf any obey not the worde, they maye be wonne without the worde, by the conuersacion of the wyues, while they beholde your chaste conuersacion, coupled with feare, whose apparell let it not be outward, with broided heare & trimming aboute with golde, either in puttyng on of gorgeous apparell, but let the hidde mā whiche is in the harte, be without all corrupcion, so that the spirite be milde & quiete, whiche is a precious thing in the sight of God. For after thys maner (in the olde tyme) dyd the holy womē whiche trusted in God apparell them selues beyng subiecte to their owne housbandes: as Sara obeyed Abrahā calleng hym Lorde, whose daughters ye are made, doyng well and beyng not dismaide with any feare.

¶ The newe married persones (the same daye of theyr mariage) muste receyue the holy Communion.

¶ The ordre for the visitation of the Sicke.

The priest entring into the sicke persones house shall saye.
Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence,
he shall saye, knelyng downe.

¶ Remembre not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whome thou haste redeemed with thy moste precious bloude, and be not angry with vs for ever.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.
And leade vs not into temptacion.

¶ Answer.

But

But deliuer vs from euill. Amen.

The minister.

O Lorde saue thy seruaunt.

Answer.

Whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer.

And euermore mightely defende hym.

Minister.

Let the enemye haue none aduauntage of hym.

Answer.

Nor the wicked approche to hurte hym.

Minister.

Be vnto hym O Lorde a strong towre.

Answer.

From the face of hys enemye.

Minister.

Lorde heare our prayers

Answer.

And let our crie come vnto the.

Minister.

O Lorde loke doune from heaue, beholde, visite, and releue this thy seruaunt. Loke vpon him with the eyes of thy mercy, gyue hym comfort, and sure confidence in the. Defend hym from the daunger of the enemye, and kepe him in perpetual peace & sauetie, through Iesus Christe our Lorde. Amen.

Care vs almightie and most merciful God, and labour. Extend thy accustomed goodnes to this thy seruaunt whiche is greued with sickenesse. Visite hym, O Lorde as thou diddest visite Peters wines mother, and the Captaines seruaunt. So visite and restore vnto this sycke persone hys former healthe (yf it be thy wil) or els gyue him grace so to take thy visitacion, that after this paynfull lyfe ended, he maye dwel with the in lyfe euerlastyng. Amen.

Then shall the minister exhorde the sicke personne after this fourme or other lyke.

A. iii.

Derely



Deerly beloued, know this that almightie God is the lord of lyfe and death, and ouer all thynges to them pertainyng, as yowth, strength, helthe, age, weakenesse: and sickenesse: wherfore whatsoeuer your sickenes is, knowe you certainly, that it is goddes visitaciō. And for what cause soeuer this sickenesse is sent vnto you: whether it be to trie your patience for the example of other, and that your faith may be founde in the day of the Lorde, laudable, glorious & honorable, to the encrease of glory, & endelesse felicitie: Or els it be sente vnto you to correct and amende in you, whatsoeuer doth offend the eyes of our heauēly father: knowe you certainly, that if you truly repēte you of your sinnes, & beare your sickenes paciētly, trusting in Goddes mercy for hys dere sonne Iesus Christes sake, & render vnto him humble thanks for hys fatherly visitaciō submitting your selfe wholly to his wil: it shal turne to your profit, & helpe you forward in the right waye that leadeth vnto euerlastyng lyfe. ¶ Take therefore in good worthe the chastemente of the Lorde: For whome the Lorde loueth, he chastiseth. Yea (as saincte Paule saith) he skourgeth euery sonne whiche he receiueth. Yf you endure chastisemēt he offereth himselfe vnto you, as vnto his owne childrē. What sonne is he that the father chastiseth not: If ye be not vnder correctiō (wherof all true children are partakers) thē are ye bastardes & not childrē. Therfore seyng that whā our carnall Fathers do correcte vs, we reuerētly obeye thē: shal we not nowe muche rather be obediēte to our spirituall father, & so lyue: And they for a fewe daies do chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intente he maye make vs partakers of his holines. These wordes good brother, are Gods wordes, & writtē in holy scripture for our comforte & instruction, that we shoulde paciētly & with thākes geuing, beare our heauenlie fathers correction: whan soeuer by any maner of aduersitie it shal please hys gracious goodnes to visite vs. And there shoulde be no greater comforte to Christian

If the person
be sicke
the curat
maye endelys
e choracion
in this place.

stia persones, then to be made lyke vnto Christe by suffering patiently aduersities, troubles, and sickenneses. For he himselfe went not vp to ioye, but first he suffered paine: he entred not into his glory, before he was crucified. So truly our waye to eternal ioye, is to suffre here with Christe, and our doore to entre into eternall lyfe: is gladly to die with Christ, that we may rise again from deathe and dwell with hym in euerlastyng lyfe. Nowe therefore takyng your sickennesse, whiche is thus profitable for you, patiently: I exhorde you in the name of God to remembre the profession whiche you made vnto God in your Baptisme. And forasmuche as after thys lyfe, there is accompte to be gyuen vnto the righteous iudge, of whome all must be iudged without respecte of persones: I require you to examine your selfe, and your state, both towarde God and manne, so that accusing and cōdempyng your selfe for your owne faultes, you maye finde mercy at our heauenly fathers hande, for Christes sake and not be accused and cōdemned in that fearful iudgement. Therefore I shall shortly rehearse the articles of our faith, that ye may knowe whether you do beleue as a Christian man shoulde, or no.

Here the minister shal rehearse the articles of the faith sayeng thus,

Doest thou beleue in God the father almightie:

And so furth as it is in Baptisme

¶ Then shal the minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgyue from the bosome of hys harte all persons that haue offended hym, & yf he haue offended other to aske them forgyuenes: And where he hath done iniurie or wrong to any mā, that he make amendes to the vttermost of his power. And yf he haue not

This may be done before the minister beginne his praiers as he shall see cause.

as afore disposed his goodes, let hym the make his will. (But men muste be ofte admonished that they set an ordre for their temporall goodes and landes, whan they be in healthe.) And also declare hys debtes, what he oweth, & what is owing vnto him, for discharging of his conscience & quietnesse of his executours. The minister maye not forget, nor omitte to moue the sicke person, (and that moste earnestly) to liberalitie towarde the poore.

¶.iiii.

Here

The visitacion

¶ Here shall the sicke person make a speciall confession yf he fele hys conscience troubled with any weightie mater. After whiche confession, the Priest shall absolue hym after thys sorte.

Our Lorde Iesus Christe, who hath left power to this churche, to absolue all sinners whiche truly repent and beleue in hym: of hys greate mercy forgive the thine offences, and by hys auctorite committed to me, I absolue the from all thy synnes, in the name of the father, and of the sonne, and of the. &c. Amen.

And then the priest shall saye the collecte folowynge.

¶ Let vs praye.

O Most merciful God, whiche accordyng to the multitude: of thy mercies, doest so put awaye the synnes of those which truly repent, that thou rememberest them no more: open thy eye of mercy vpon thys thy seruant, who moste earnestly desireth pardon and forgiveness. Renue in him moste louing father, whatsoeuer hath ben decayed by the fraude & malice of the deuill, or by hys owne carnall will and frailnes: preserve and continue this sicke membre in the vnitie of thy churche, consider his contritiō, accept his teares, asswage his paine as shalbe sene to the most expedient for hym. And forasmuche as he putteth his full trust only in thy mercy, Impute not vnto hym hys former synnes, but take hym vnto thy fauour, through the merites of thy moste dearly beloued sonne Iesus Christe. Amen.

¶ Then the minister shall saye this Psalm.

In te do-
mine spe-
raui.
Psalm, xxi



O the, Lorde, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me into thy righteousness, encline thine eare vnto me, and saue me.

Be thou my strong holde whereunto I maye alway resort: thou hast promised to helpe me, for thou art my house of defence and my castell.

Deliuere me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou (O lorde God) art the thing that I long for: thou

thou art my hope euen from my youth.

Through the haue I bene holden by euer sence I was borne: thou arte he that toke me out of my Mothers wombe, my prayse shal alway be of the.

I am become as it ware a monster vnto many: but my sure truste is in the.

O let my mouth be filled with thy prayse: (that I may syng of thy glory) and honour, all the daye long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake against me, and they that laye wayte for my soule, take their counsaile toguether, sayeng: God hath forsaken hym, persecute him and take hym, for there is none to deliuer hym.

Go not farre from me, O God: my God, haste the to helpe me.

Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour that seeke to do me euill.

As for me, I will patiently abide alwaye: and will prayse the, more and more.

My mouth shall dayly speake of thy righteousness & saluacion: for I knowe no ende thereof.

I will go furth in the strength of the Lorde God: and will make mencion of thy righteousnesse onely.

Thou (O GOD) haste taught me from my youth by, vntill now: therefore I will tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, whē I am graye headed: vntill I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great thinges are they that thou haste done: O God who is lyke vnto the?

O what greates troubles and aduersities haste thou shewed me: & yet diddest thou turne and refreche me, yea and broughtest me from the dype of the earth againe.

Thou

The visitacion of the sicke.

Thou haste brought me to greate honour: and comforted me on euery syde.

Therefore will I prayse the, and thy faithfulness (O God) playeng vpon an instrumente of musicke: vnto the will I syng vppon the harpe, O thou holy one of Israell.

My lippes will be fayne, when I syng vnto the: and so will my soule whome thou haste deliuered.

My tongue also shall talke of thy righteousnesse all the daye long: for they are confounded and brought vnto shame, that seke to do me euill.

Glozy be to the father, and to the sonne, and to the holy ghoste.

As it was in the beginnyng, is now, and euer shall be worlde without ende. Amen.

Addyng this.

Sauour of the worlde, saue vs, whiche by thy crosse and precious bloude hast redeemed vs, helpe vs we beseeche the O God.

Then shall the Minister saye:

TH E almightie Lorde, whiche is a moste strong tower to all them that put their trust in hym, to whome all thynges in heauen, in earth, and vnder the earth doe bowe & obeie, be nowe and euer more thy defence, and make the knowe and fele, that there is no other name vnder heauen giuen to man, in whome, & throughe whome thou mayeste receyue healthe, & saluation, but onely the name of our Lorde Iesus Christ. Amen.

(.)

The

The Communion

of the sicke.



As much as al mortal men be subiecte to manye soueraine perilles, diseases, and sicknesses, and ever vncertaine what time they shal departe out of this life. Therfore to thynke they may be alwaies in a redynesse to die, whensoever it shal please almightie God to call the. The Curates shal diligently fro time to time, but specially in the plague time exhorthe their parishioners, to the oft receiuing in

the Church, of the holy Communion of the bodye and bloude of our sauour Christe. Whiche (if they doe) they shal haue no cause in their souerdein visitacion to be vnquieted for lacke of thesame. But if the sicke persone be not hable to come to the church, and yet is desierous to receiue the communion in his house, then he must geue knowlege ouer night, or elles early in the mornynge to the Curate, signifieng also howe many be appointed to communicate with hym. And hauing a conuenient place in the sicke mans house, where the Curate maye reuerently minister, and a good number to receiue the Communion with the sicke persone, with all thynges necessary for the same, he shal there minister the holy Communion.

The Collecte.



Almightye everliuyng God, maker of mankinde which doest correct those whome thou doest loue, and chastisest every one whome thou doest receiue, we beseeche the to haue mercy vpon this thy seruant, visited with thy hande, and to graunte that he maye take hys sicknesse patiently, & recouer hys bodily helth (yf it be thy gracious will) and whensoever his soule shal departe from the bodye, it may be without spot presented vnto the: Through Iesus Christe our Lorde.

The

The visitation

The Epistle.

Heb. xij.



MY sonne despise not the correctiō of the Lorde
neither faine whē thou arte rebuked of hym
For whome the Lorde loueth, hym he correc-
teth, yea & he scourgeth euery sonne, whome
he receyueth.

The Gospel.

Ihon. v.



Truly verely I saye vnto you, he that heareth
my worde, and beleueth on hym that sent me
hath euerlastyng lyfe, and shall not come
vnto dampnaciō, but he passeth from deathe
vnto lyfe.

At the tyme of the distribucion of the holy Sacrament, the
Priest shall first receiue the Communion hymselfe, and after
minister vnto them that be appointed to Communicate with
the sycke.

But if any man, either by reason of extremitie of sykkenes, or
for lacke of warnyng in dewe tyme to the Curate, or for lacke
of company to receiue with hym, or by any other iust impedi-
ment, do not receiue the Sacrament of Chrystes body & bloud
then the Curate shall instructe hym, that if he do truly repent
hym of his synnes, and stedfastly beleue that Iesus Chryste
hath suffred death vpon the crosse for hym, and shed his bloud
for his redempcion, earnestly remembryng the benefightes he
hath therby, and giuing hym hartie thanks therfoze, he dothe
eate and drinke the bodie and bloude of our sauour Chryste,
profitably to his soules health, although he doe not receiue the
Sacrament with his mouthe.

When the sicke persone is visited and receiue the holy Com-
munion all at one time, then the priest for moze expedicion shal
cut of the fourme of the visitaciō at the psalme. In the O Lorde
haue I put my truste, and go streight to the comununion.

In the time of plague, Swette, or suche other like contagious
tymes of sickenneses or diseales, when none of the parochie or
neighboures can be gotten to communicate with the sicke in
their houses, for feare of the infection, vpon speciall request of
the diseased, the minister may alonly communicate with hym.

The

The Ordre for the Burial of the deade.

The priest metyng the corps at the Churche stile, shal
saie: Or elles the priest and Clerckes shal syng, and so go
either vnto the Churche, or towarde the graue.



In the resurrection and the lyfe (saith the Ihon. xi.
Lorde) he that beleueth in me: yea, though he
were deade, yet shal he lyue. And whoso-
uer liueth, and beleueth in me: shal not dye for
euer.

I knowe that my redeemer liueth, & that I shall rylse Iob. xix.
out of the earthe in the last day, and shalbe covered
again with my skynne: and shal see GOD in my
fleshe: yea, and I my selfe shal beholde hym, not with o-
ther, but with these same eyes.

We brought nothyng into this worlde, neither i. Tim. vi.
may we cary any thyng out of this worlde.
The Lorde gyueth, and the Lorde taketh a- Iob. i.
way. Euen as it hath pleased the Lorde, so co-
meth thynges to passe: blessed be the name of the Lorde.

When they come at the graue, whyles the corps is made
ready to be laide into the earth, the Priest shal saie, or the
Priest and Clerckes shal syng.



A that is borne of a woman hath but a Iob. ix.
short tyme to lyue, and is full of misery: he co-
meth vp and is cutte doune lyke a floure, he
flieth as it were a shadowe, and neuer conti-
nueth in one staie. In the myddest of life we
be in death, of whome may we seke for succour but of the
O Lorde, whiche for our synnes iustly art displeased, yet
O Lorde God most holy, O Lorde most mightie, O holy
and most merciful sauour, deliuer vs not into the bitter
paines of eternal death. Thou knowest Lorde the secre-
tes of our hartes, but not by thy mercifull eyes to our
prayours: But spare vs Lorde moste holy, O God most
mightie

At the buriall

mighty, O holy and mercifull Sauour, thou most worthy iudge eternal, suffre vs not at our last houre for any paines of deathe, to fal from the.

¶ Then while the earth shalbe cast vpon the body, by some standyng by, the Priest shal saie.



Or as inuche as it hath pleased almighty God of his great mercie to take vnto hym selfe the soule of our dere brother here departed, we therefore commit his body to the ground, earth to earthe, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life through our Lorde Jesus Christ, who shal chaunge our vile body that it may be lyke to his glorious body, accordyng to the mightie workyng, wherby he is able to subdue al thynges to hym selfe.

¶ Then shalbe saide, or song.



Hearde a voice from heauen, sayeng vnto me, write, fro hencefurth blessed are the deade whiche dye in the Lorde: Euen so saieth the spirite, that they reste from their labours.

¶ Then shal folowe this lesson taken out of the .xv. Chapter to the Corinthians, the firste Epistle.

i. Cor. xv.



Christe is rysen from the deade, & become the first frutes of them that slepte. For by a man came death, and by a mā came the resurrection of the deade. For as by Adam al dye: euen so by Christ shal al be made a liue, but euery man in his owne ordre. The first is Christe, then they that are Christes at his comyng. Then cometh the ende, whē he hath deliuered by the kyngdome to God the Father, when he hath put doune al rule and all aucthoritie, and power. For he muste reigne till he haue put all his enemies vnder his fiete. The laste enemy that shalbe destroyed is death. For he hath put al thynges vnder his fiete. But when he saieth all thynges are put vnder hym, it is manifeste that he is excepted, whiche did put all
all

all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto him that put al thynges vnder him, that God may be all in all, elles what do they whiche are baptised ouer the deade, if the deade rylse not at all: why are they then baptised ouer them: yea, and why stande we alway then in iecopardie: By our reioysyng whiche I haue in Christ Iesu our Lorde, I dye daily. That I haue fought with beastes at Ephesus after the maner of me, what auau- tageth it me, if the deade rylse not againe: Lette vs eate and drynke, for to morowe we shall dye. Be not ye decey- ued: euill wordes corrupte good maners. Awake truely out of slepe, & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some man will say: how arise the deade: with what body shall they come: thou foole, that whiche thou sowest, is not quickened ex- cepte it dye. And what sowest thou: thou sowest not that body that shall be: but bare come, as of wheate, or some o- ther: but God giueth it a body at his pleasure, to euery sede his owne body. All flethe is not one maner of flethe: but there is one maner of flethe of men, another maner of flethe of beastes, another of fylthes, another of birdes. There are also celestiall bodie, and there are bodie ter- restiall. But the glory of the celestiall is one, and the glo- ry of the terrestiall is another. There is one maner glo- ry of the Sonne, and another glory of the Mone, & ano- ther glory of the Starres. For one Starre differeth fro another in glory: so is the resurrection of the deade. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakenes, it riseth againe in power. It is sown a natural body, it riseth againe a spiritual body. There is a natural body, and there is a spiritual body: as it is also written, the firste man Adam was made a liuyng soule, and the laste Adam was made a quickenyng spi- rite. Howe be it, that is not first whiche is spiritual: but that whiche is naturall, and then that whiche is spiri- tual. The first man is of the earth, earthy: The seconde

man is the Lorde from Heauen (heauenly). As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly. This saue I brethren that fleshe and bloude cannot enherite the kyngdome of God, neither doeth corruption enherite incorruption. Beholde, I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, and that in a momente, in the twynkeling of an eye by the laste trumpe. For the trumpe shall blowe and the deade shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortallitie. When this corruptible hath put on incorruptio, and this mortall hath put on immortallitie: then shall be brought to passe the sayeng that is written. Deathe is swallowed vp in victorie: Death where is thy sting: helle where is thy victorie: The sting of death is synne, & the strengthe of synne is the lawe. But thanks be vnto God, whiche hath gyuen vs victorie, through our Lorde Iesus Christ. Therefore my deare brethren be ye stedfast and vnmouable, alwayes riche in the worke of the Lorde, forasmuch as ye knowe, howe that your labour is not in vaine in the Lorde.

The Lesson ended the Priest shall saie.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil, Amen.

The Priest.



Almighty God, with whome do liue the spirites of them that departe hence in the Lorde, and in whome the soules of them that be elected, after they be deliured from the burchen of the fleshe, be in ioye
and

and felicitie. We giue the hartie thāckes for that it hath pleased the to deliuer this. O. our brother, out of the miseries of this synneful worlde, besechyng the that it may please the of thy gracious goodnes, shortly to accomplishe the nombre of thyne electe, and to haste thy kyngdome, that we with this our brother, & all other departed in the true faith of thy holy name, may haue our perfecte consummacion, and blesse: both in body and soule, in thy eternal and euerlastyng glory, Amen.

The Collecte.



O Merciful God, the father of our Lord Jesus Christe, who is the resurrection and the life, in whom whosoever beleueth shal lyue though he dye, and whosoever liueth and beleueth in him, shal not dye eternally, who also taught vs (by his holy Apostle Paul) not to be sorow as men without hope, for theim that slepe in hym: We mekely beseeche the (O Father) to raise vs from the death of synne, vnto the lyfe of righteousness, that when we shal depart this life, we may rest in hym, as our hope is this our brother doeth, and that at the generall resurrection in the laste day, we may be founde acceptable in thy sight, and receiue that blessing whiche thy welbeloued sonne shal then pronounce, to all that loue and feare the, sayeng: Come ye blessed children of my father, receyue the Kyngdome prepared for you from the begynnyng of the worlde.

Graunt this we beseeche the, O mer-

ciful father, throughe Jesus

Christ our mediatour

and redemer,

Amen.

¶.iii.

The

The thanckes gyuyng

of women after childe birthe, commonly
called the Churchyng of
women.

The woman shal come into the Churche and there shal
knele doune in some conuenient place nigh vnto the place
where the table standeth, & the Priest standyng by her, shal
saie these wordes, or suche lyke as the case shal require.



As muche as it hath pleased almightie God
of his goodnes to gyue you sauſe deliuerauce,
and hath preserued you in the great daunger
of childe birth: ye shal therfore gyue hartie
thanckes vnto God and prae.

Then shal the Priest say this Psalme.

I haue lifte vp myne eyes vnto the hilles fro whence
cometh my helpe:

My helpe cometh euen from the Lorde: whiche
hath made heauen and earthe.

He will not suffre thy foote to be moued: and he that
kepeth the, wil not slepe.

Beholde, he that kepeth Israel: shall neither slumber,
nor slepe.

The Lorde hymselfe is thy keper: the Lorde is thy de-
fence vpon thy right hande.

So that the Sonne shal not burne the by day: neither
the Moone by night.

The Lorde shal preserue the from al euil: yea it is euē
he that shal kepe thy soule.

The Lorde shal preserue thy goyng out, and thy co-
myng in: from this tyme furth for euermore.

Glozy be to the father, and to the sonne, and to, &c.

As it was in the begynnynge, is now, and euer, &c.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our

Our father whiche. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil, Amen.

Priest.

O Lorde saue this woman thy seruaunt.

Answer.

Whiche putteth her trust in the.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare our prayour.

Answer.

And let our crye come vnto the.

Priest.

¶ Let vs praye.



Almighty God, whiche hast deliured this womā thy seruaunt, from the great paine and peril of childe birthe: Graunt we beseeche the (moste mercifull father) that she throughe thy helpe, may bothe faithfully lyue and walke in her vocation accordyng to thy wil in this lyfe present, and also may be partaker of euerlastyng glory in the lyfe to come, through Iesus Christe our Lorde. Amen.

The woman that cometh to gyue her thanckes must offre accustomed offerynges, and if there be a Communion it is couenient that she receiue the holy Communion.

℟.iii.

A Com-

A Commination.

A Commination

against Synners, with certaine prayers
to be vsed diuers tymes in
the yere.

After Mornyng prayour, the people beyng called to-
gether by the ryngyng of a belle, and assembled in the
churche, the Englishe Letany shalbe saide afre the ac-
customed maner, whiche ended the Priest shall go into
the pulpite, and say thus.



BETHEEN, in the Prima-
tine churche there was a god-
ly discipline, that at the begyn-
nyng of Lent, suche persones
as ware notozious synners,
ware put to open penaunce,
and punished in this worlde,
that their soules might be sa-
ued in the daie of the Lorde.
And that others admonished
by their exāple, might be more

afrayed to offende. In the stede wherof vntill thesaide
Discipline may be restored againe (whiche thyng is
moche to be wished) it is thought good that at this time
(in your presence) shoulde be redde the general sentences
of Goddes cursyng against unpenitent synners, gathe-
red out of the. xxvii. Chapiter of Deuteronomie, and o-
ther places of Scripture. And that ye shoulde aunswere
to euery sentence, Amē. To the intent that you beyng ad-
monished of the greate indignation of God against syn-
ners: may the rather be called to earnest and true repen-
taunce, and maye walke more warely in these daunge-
rous dayes, flyeng from suche vices, for the whiche ye af-
firme with your owne mouthes, the curse of **G D D** to
be due.

Curled is the man that maketh any carued, or molten
Image, an abhominacion to the Lorde, the worke of the
handes

handes of the craftes manne, and putteth it in a secrete place to worshippinge it.

And the people shal aunswere and saie.

Amen.

Minister.

Curled is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth away the marke of his neighbour's lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blynde to go out of his way.

Aunswere.

Amen.

Minister.

Curled is he that letteth in Judgement, the right of the straunger, of them that be fatherles, & of widowes.

Aunswere.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lieth with his neighbour's wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocent bloude.

Aunswere.

Amen.

Minister.

Curled is he that putteth his trust in manne, and taketh manne for his defence, and in his harte goeth from the Lorde.

F. b.

Aunswere

A Commination.

Answer.

Amen.

Minister.

Cursed are the vnnmercifull, the fornicatours, & adulterers, & the couetous persons, the worshippers of ymagines, sclanderers, drunkardes, and extorcioners.

Answer.

Amen.

Minister.

Psal. cxviiij.



Now, seying that all they be accursed (as the Prophete Dauid beareth witnesse) whiche ⁺ do erre and go astraie, from the commaundementes of GOD, let vs (remembryng the dreadful iudgement hanging ouer our heades, and beyng alway at hande) retorne vnto our Lorde God,

Mat. iij.

Heb. x.

Psal. x.

Esay. xxvi

Mala. iij.

Mat. iij.

i. Tessa. v.

Rom. iij.

with all contrition and mekenesse of harte, bewailynge, and lamentynge our synfull lyfe, knowlegynge and confessynge our offences, and sekynge to bryng furth worthie fructes of penauce. For ⁺ now is the Axe put vnto the roote of the trees, so that euery tree which bryngeth not furth good fruct, is hewen doune and cast into the fire. It ⁺ is a feareful thyng to fall into the handes of the lyuyng God: he shal powre doune raine vpon the synners, ⁺ Inares, fire, and byrnistone, storme, and tempeste, this shalbe their porcion to drynke. For lo, ⁺ the Lorde is comen out of his place, to visite the wickednesse of suche as dwell vpon the earthe. But ⁺ who maie abide the daie of his comynge: who shalbe able to endure when he appereth: his fanne is in his hande, ⁺ and he will pouрге his floore, and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fire. The ⁺ daie of the Lorde cometh as a thiefe vpon the nighte, and when men shal say peace, and al thynges are saufe: then shal sodainly destructiō come vpon them, as sorowe cometh vpon a woman traueiling with childe, and thei shal not escape. Then ⁺ shall appere the wrath of God, in the day of vengeaunce, whiche obstinate sinners, through the

the stubbernesse of their harte, haue heaped vnto theim
 selfe, whiche despised the goodnesse, patience, and longe
 sufferance of God, when he called them continually to
 repentaunce. Then ⁺ shall they calle vpon me saith the ^{Pro. 1.}
 Lorde, but I wil not heare: they shall seke me earely, but
 they shall not fynde me, & that because they hated know-
 lege, and receiued not the feare of the Lorde, but abhor-
 red my counsaile, and despised my correction: then shall it
 be to late to knocke, when the doore shall be shutte, and to
 late to crye for mercie, when it is the tyme of Justice. O
 terrible voice of most iust iudgement, whiche shall be pro-
 nounced vpon theim, when it shall be saide vnto theim:
 Go ⁺ ye cursed into the fire euerlastyng, whiche is prepa- ^{Mat. xxv.}
 red for the Deuil and his Angelles. Therfore ⁺ brethre ^{ij. Cor. vi.}
 take we hede by tyme, while the date of saluacion lasteth
 for the night cometh, when none can worcke: but ⁺ let vs ^{Ihon. ix.}
 while we haue the lighte, beleue in the light, and walke
 as the children of the light, that we be not caste into the
 vtter darckenesse where is wepyng, and gnaishyng of
 tiethe. Let ⁺ vs not abuse the goodnesse of God, whiche ^{Mat. xxv.}
 calleth vs mercifully to amendement, and of his ende-
 lesse pitie promyleth vs forgyuenesse of that whiche is
 paste: If (with a whole mynde and true harte) we re-
 turne vnto hym. For ⁺ though our synnes be red as scar- ^{Esa. i.}
 let, they shall be as white as Snowe, and though they be
 lyke purple, yet shall they be as white as wolfe. Turne
⁺ you cleane (saith the Lorde) from al your wickednesse, ^{Eze. xxxviii.}
 and your synne shall not be your destruction. Cast away
 from you al your vngodlinesse that ye haue done: make
 you newe hartes, and a newe spirite: wherfore will ye
 dye, O ye house of Israell: Seyng that I haue no plea-
 sure in the deathe of hym that dyeth (sayeth the Lorde
 God.) Turne you then and you shall lyue. Although we
⁺ haue synned, yet haue we an aduocate with the father, ^{i. Ihon. ii.}
 Iesus Christe the rightuous, and he it is that obtey-
 neth grace for our synnes, ⁺ for he was wounded for our ^{Esa. liij.}
 offences, and smitten for our wickednesse. Let vs ther-
 fore returne vnto hym, who is the mercifull receyuer
 of

A Communion.

Mat. xi.

of al true penitent synners, assuryng our selfe, that he is ready to receiue vs, & most willing to pardone vs, yf we come to hym with faithfull repentance. If we will submit our selues vnto hym, and from hencefurth walke in his wayes. If we wil take his^r easy yoke, and light burden vpon vs, to folowe hym in lowlynesse, patience, and charitie, and be ordered by the gouernance of his holy spirite, sekynge alwaies his glory, and seruyng him due-ly in our vocation with thankes geuyng. This yf we do Christ wil deliuer vs from the curse of the lawe, and fro the extreme malediction, whiche shal light vpon them, that shalbe set on the lefte hande: and he wil set vs on his^r right hande, and gyue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious Kyngdome, vnto the whiche he vouchelaufe to byng vs al, for his infinite mercie.

Mat. xxy.

Then shal they al knele vpon their knees: and the Priestes and Clerkes knelyng (where they are accustomed to say the Letany) shal say this Psalm, Miserere mei Deus.

Psal. li.



Aue mercy vpon me (O God) after thy great goodnes: accordyng to the multitude of thy mercies, do away myne offences.

Wash me thoroughly from my wickednes: and cleanse me from my synne.

For I knowlege my fautes, and my synne is euer be-fore me.

Against the onely haue I synned, and done this euill in thy sight, that thou mightest be iustified in thy sayeng and clere when thou art indged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceived me.

But lo, thou requirdest truth in inwarde parties, and shalt make me to vnderstande wyledome secretly.

Thou shalt pouрге me with Ilope, and I shalbe cleane, thou shalt wash me, and I shalbe whyter then Snowe.

Thou shalt make me heare of ioye and gladness: that the

the bones whiche thou hast broken may reioyce.

Turne thy face from my synnes: and put out all my misdoedes.

Make me a cleane harte (O God:) and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O gyue me the comforte of thy helpe againe: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and synners shalbe conuerted vnto the.

Deliuere me from bloude guiltinesse (O God) thou that art the God of my healthe: and my tongue shall syng of thy righteousnesse.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy praise.

For thou desirest no sacrifice, elles woulde I gyue it the: but thou delightest not in burnt offeryng.

The sacrifice of God is a troubled spirite: a broken & a contrite harte O God shalt thou not despise.

O be fauourable & gracious vnto Syon: bulde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerynges & oblations: then shal they offer young bullockes vpon thyne aultare.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnynge, is now, and euer shalbe worlde without ende, Amen.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptacion

Answer.

But deliuer vs from euil, Amen.

Minister.

O Lorde saue thy seruautes.

Answer

A Commination.

Answer.

Whiche put their trust in the.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Minister.

Helpe vs, O God our sauour.

Answer.

And for the glory of thy names sake deliuer vs, be merciful vnto vs synners, for thy names sake.

Minister.

O Lorde heare our prayers.

Answer.

And let our crye come vnto the.

Let vs praye.



Lorde, we beseeche the mercifullie heare our prayers, and spare all those, whiche confesse their synnes to the, that they (whose consciences by sinne are accused) by thy merciful pardone may be absolved through Christe our Lorde, Amen.



O Most mightie God, and mercifull father, whiche hast compassion of al men, and hastest nothyng that thou hast made: whiche wouldest not the death of a sinner, but that he shoulde rather turne from synne, and be saued: mercifully forgieue vs our trespasses receiue and comforte vs, whiche be greued and wexed with the burden of our synne. Thy propertie is to haue mercie, to the onely it apperteineth to forgyue synnes: spare vs therfore good Lorde, spare thy people whome thou hast redeemed. Entre not into iudgement with thy seruantes, whiche be vile earth, and miserable synners but so turne thy yre from vs whiche mekely knowlege our vilenesse, & truly repente vs of our fautes, so make haste to helpe vs in this worlde, that we may euer lyue with the in the worlde to come, throughe Iesus Christe our Lorde, Amen.

Then

¶ Then shal the people say this that foloweth,
after the Minister.

Turne thou vs, O good Lorde, and so shal
we be turned: be fauourable (O lorde) be
fauourable to thy people, whiche turne
to the, in wepyng, fastyng, and prayeng,
for thou art a mercifull God, full of com-
passion, longe sufferyng, and of a greate
pitie. Thou sparest when we deserue pu-
nishment, and in thy wrathe thynckest vpon mercie.
Spare thy people good Lorde, spare them, and let
not thy heritage be brought to confusion:
heare vs (O Lorde) for thy mercie
is great, and after the multi-
tude of thy mercies
loke vpon
vs.

Joachim
vixerat
bonus

Robertus R^o

haste to helpe vs in this worlde, that we may euer lyue
with the in the worlde to come, throughe Iesus Christe
our Lorde, Amen.

Then



The forme
and maner of makynge, and
consecratynge Bishop=
pes, Priestes,
and Dea=
cons.



Anno a saluifero uirginis partu,

M. D. LII.



1640

1640

The Preface.

Fol. 2.



It is euidently vnto all men, diligentlie readyng holy Scripture, & aunciente aucthous, that fro the Apostles tyme, there hath bene these ordres of Ministers in Christes Church, Bishoppes, Priestes, and Deacons, whiche Offices ware euermore hadde, in suche reuerent estimation, that no man by his owne priuate aucthoritie, mighte presume, to execute any of them, excepte he ware firste called, tried, examined, and kno-

wen, to haue suche qualities, as ware requisite for the same. And also by Publique praier, with imposition of handes, approued and admitted therunto. And therfore to the entente these ordres shoulde be continued, and reuerently vsed, and esteemed in this Church of Englande, it is requisite, that no manne (not beyng at this presente Bishoppe, Prieste, nor Deacon) shall execute any of them, excepte he be called, tried, examined, and admitted, accordyng to the forme hereafter folowynge. And none shalbe admitted a Deacon, excepte he be .xxi. yeres of age at the least. And euery man, whiche is to be admitted a Prieste, shalbe ful. xliii. yeres olde. And euery man, whiche is to bee consecrated a Bishop, shalbee fullie thirtie yeres of age. And the Bishoppe knowynge, either by hymselfe, or by sufficiente testimonye, any person to bee a man of vertuous conuersacion, and

without crime, and after examination and trial, fyndyng

hym learned in the Latine tongue, and sufficient-

lie instructed in holie Scripture, maie be

pon a Sondaie, or Holye daie, in

the face of the Church,

admitte hym a

Deacon in

suche

maner and forme, as

hereafter fo-

loweth.

A. n.

The Orderyng.

The forme and maner of Orderyng of Deacons.

First, when the daie appointed by the Bishoppe is come, there shalbe an exhortacion declaryng the duetie and office of such as come to be admitted Ministres, how necessary suche Orders are in the church of Christ, and also howe the people ought to esteeme them in their vocation.

After the exhortacion ended, the Archdeacon, or his deputy shal present such as come to the Bishop to be admitted, saieg these wordes:

Reverende father in GOD, I present vnto you, these personnes presente, to be admitted Deacons.

The Bishoppe.

Take hede that the persones whome ye present vnto vs, be apte, and mete, for their learnyng, and godly conuersacion to exercise their ministerie duely to the honour of God, and edifieng of his church.

The Archdeacon shall answer.

I haue enquired of theym, and also examined theym, and thinke them so to be.

And then the Bishop shal saie vnto the people.

Brethren if there be any of you, who knowethe any impedimente, or notable cryme, in anye of these persons presented to be ordered Deacons, for the whiche he oughte not to be admitted to the same, let him come furthe in the name of GOD, and shew what the cryme, or impediment is.

And if any greafe cryme, or impediment be obiected the Bishop shall surcease from orderyng that persone, vntil suche tyme as the party accused, shal try himselte clere of that cryme.

Then the Bishoppe commendyng suche as shalbe founde mete to be ordered, to the prayers of the congregation, with the clerkes, and people present, shal saie, or syng the Letany, as foloweth with the prayers.

The

The Letanie and

Suffrages.



GOD the father of heauen:
haue mercy vpon vs misera-
ble sinners.

○ **G**OD the father of heauen. *Ac.*

○ **G**od the sonne, redemer
of the worlde: haue mercie v-
pon vs miserable synners.

○ **G**od the sonne, redemer of. *Ac.*

○ **G**OD the holie Ghost,
procedyng from the father,
and the sonne, haue mercy v-

pon vs miserable synners.

○ **G**od the holy Ghoste, procedyng from the father and the. *Ac.*

○ holye, blessed, and glorious **T**rinitie, thre persones
and one **G**od, haue mercie vpon vs miserable sinners.

○ holy blessed and glorious **T**rinitie, thre persones. *Ac.*

Remembre not **L**orde our offences, nor thosences of
our forefathers, neither take thou vengeaunce of our
sinnes: spare vs good lord, spare thy people whom thou
hast redeemed with thy moste precious blood, and be not
angry with vs for ever.

Spare vs good lord.

From al euil and mischief, from synne, from the cras-
tes and assaultes of the deuill, from thy wrath, and from
euerlastyng dampnation.

Good **L**orde deliuer vs.

From all blyndenes of harte, from pryde, vaine glorie
and hipocrisie, from enuie, hatred, and malice, and al vn-
charitablenes.

Good lord deliuer vs.

From Fornication, and all other deadlye synne, and
from all the deceiptes of the worlde, the fleshe and the
Deuill.

Good lord deliuer vs.

From

The orderyng.

From lightenynges and tempestes, from plague, pestilence, and famine, from battaille and murther, and from soubdeine deathe.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the Tyrannie of the Bishoppe of Rome, and all his detestable enormities, from all false doctrine, and heresy, from hardnes of harte, and contempte of thy woorde and commaundement.

Good lord deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie, and circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thyne agonie, and bloudie swete, by thy crosse, and passion, by thy precious deathe and buriall, by thy glorious resurrection, and ascencion, & by the coming of the holy Ghoste.

Good Lord deliuer vs.

In al time of our tribulacion, in al time of our wealth in the houre of deathe, and in the daye of iudgement.

Good Lord deliuer vs.

We sinners doe beseeche the to heare vs (O lord God) and that it may please the to rule and gouerne thy holy Church vniuersally, in the right waye.

We beseeche the to heare vs good Lord.

That it maye please the, to kepe Edward the sixth thy seruauant, our Kyng, and gouernoure.

We beseeche the to heare vs good Lord.

That it may please the to rule his harte in thy fayth feare and loue, that he maye alwayes haue affiaunce in the, and euer seke thy honour and glorie.

We beseeche the to heare vs good Lord.

That it maye please the to be his defendour, and keeper, geuing hym the victorie ouer all hys enemies.

We beseeche the to heare vs good Lord.

That it maye please the to illuminate all Bishoppes, Pastours, & Ministers of the Church, with true knowledge, & vnderstādyng of thy woorde, & that bothe by their preachyng and luyng, they maye sette it furthe, and

shewe it

shewe it accordyngly.

We beseeche the to heare vs good Lorde.

That it may please the, to blesse these menne, and sende thy grace vpon theim, that they maye duely execute the office now to be committed vnto them, to the edifieng of thy Church, and to thy honour, prayse, and glorie.

We beseeche the to heare vs good lorde.

That it maye please the to endue the Lordes of the Counsaill, and all the nobilitie, with grace, wisdom, and vnderstandyng.

We beseeche the to heare vs good lorde.

That it maye please the to blesse and kepe the Magistrates geuyng them grace to execute Justice, and to mainteine truthe.

We beseeche the to heare vs good lorde.

That it may please the to blesse, & kepe all thy people.

We beseeche the to heare vs good lorde.

That it may please the, to giue to all nacions, vnitie, peace, and concorde.

We beseeche the to heare vs good lorde.

That it maye please the to giue vs an harte, to loue & drede the, & diligētly to liue after thy cōmaundemētes.

We beseeche the to heare vs good Lorde.

That it may please the, to gyue al thy people encrease of grace, to heare mekely thy worde, & to receyue it with pure affection, & to byng furth the frutes of the spirite.

We beseeche the to heare vs good Lorde.

That it may please the, to bring into the way of truth all suche as haue erred, and be deceyued.

We beseeche the to heare vs good Lorde.

That it maye please the, to strengthen suche as doe stande, and to comfort, and helpe the weake harted, and to rayse them by that fall, and finally to beate doune Sathan vnder our fiete.

We beseeche the to heare vs good Lorde.

That it may please the, to succoure, helpe & comforte, all that be in daunger, necessitie, and tribulacion.

We beseeche the to heare vs good Lorde.

That it maye please the, to preserue all that traueill by lande, or by water, all women labouryng of childe,

Aa. iiii. all sicke

The orderyng.

al sicke persones and yong children, and to shewe thy pite
tie vpon al prisoners and captiues.

We beseeche the to heare vs good Lorde.

That it may please the to defende and prouide for the
fatherlesse children, & widowes and all that be desolate
and oppressed.

We beseeche the to heare vs good lorde.

That it may please the, to haue mercy vpon al men.

We beseeche the to heare vs good lorde.

That it may please the to forgiue our enemies, per-
secutours, and slaunderers, and to turne their hartes.

We beseeche the to heare vs good lorde.

That it may please the to giue and preserue to our vse
the kindly frutes of the earthe, so as in due time we may
enioy them.

We beseeche the to heare vs good lorde.

That it may please the, to giue vs true repentance
to forgiue vs all our sinnes, negligences, and ignoran-
ces, and to endue vs with the grace of thy holy spirite, to
amende our liues accordyng to thy holy worde.

We beseeche the to heare vs good lorde.

Sonne of God, we beseeche the to heare vs.

Sonne of God, we beseeche the to heare vs

O Lambe of God that takest away the synnes of the
worlde.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the
worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation,

But deliuer vs from euill.

The

Verse.

O Lorde, deale not with vs after our sinnes.

Answer.

Neither rewarde vs after our iniquities.

Let vs praie.



God mercifull father, that despisest not the sighynge of a contrite harte nor the desire of suche as be sorowfull, merciful- lie assiste our praiers that we make be- fore the, in al our troubles and aduersiti- es, whensoever thei oppresse vs; and gra- ciously heare vs, that those euels, which the craft and subtiltie of the deuil, or man worketh aga- inste vs, be brought to nought, and by the prouidence of thy goodnes, they maie be disperled, that we thy seruantes, beyng hurte by no persecutions, may euermore gyue thanks to the, in thy holy churche, through Iesus Christ our Lorde.

O lorde, aryse, helpe vs and deliuer vs for thy names sake.

O god, we haue heard with our eres, and our fathers haue declared vnto vs, the noble workes that thou dyd- est in their daies, and in the olde time before them.

O lorde aryse, helpe vs and deliuer vs for thine honour.

Glory be to the father, and to the sonne, and to the ho- ly Ghoste.

As it was in the beginnyng, is now and euer shall be, worlde without ende. Amen.

From our enemies, defende vs O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our hart.

Mercifully forgene the synnes of thy people.

Fauourably with mercy heare our praiers.

O sonne of Dauid, haue mercy vpon vs,

Both now, & euer vouchesaufe to heare vs O Christ.

Graciously heare vs O Christ.

Graciously heare vs O lorde Christ.

The Verse.

O Lorde, lette thy mercie be shewed vpon vs.

Answer.

As we do put our trust in the.

Lette

The Orderyng.

Let vs praie.



W e humblye beseeche the, O father mercifully to loke vpon our infirmities, and for the glory of thy names sake, turne from vs al those euilles that we most rightuously haue deserued: And graunt that in all our troubles, we maye put our whole truste and confidence in thy mercie, and euermore serue the in holines and purenes of liuing, to thy honour, and glorye throughe our onely mediator and aduocate Iesus Christ our Lorde. Amen.



A lmighty God, whiche haste geuen vs grace at this tyme with one accorde, to make our comon supplicatiōs vnto the, & doest promise that when .ii. or .iii. be gathered in thy name, thou wilt graunt their requestes: fulfill now o lorde the desires and petitions of thy seruantes, as may be most expedient for them, grauntynge vs in this worlde knowledge of thy truthe, and in the worlde to come life euerlasting. Amen.

Then shalbe saide also this that foloweth.



A lmyghty GOD, whiche by thy deuine prouidence haste appointed diuers orders of Ministers in thy Church: and diddeste enspire thyne holye Apostles to chosse vnto this Order of Deacons the firste Martir, Sainct Stephen, with other: mercifully behold these thy seruantes, now called to the like office & administration, replenishe theim so with the truthe of thy doctrine, and innocencie of lyfe, that bothe by woorde, and good example, thei mai faithfully serue the in this office, to the glorye of thy name, and profite of the congregation, throughe the merites of our Sauour Iesu Christe, who lyueth and reigneth with the, and the holy ghost, now & euer. Amen.

Then shalbe song, or saide, the Communion of the daie, sayyng the Epistle shalbe redde, out of Timoche as foloweth.

Lpke wyle

Likewise must the ministers be honest, not double tongued, not geuen to muche wine, neyther greedy of filthy lucre, but holding the mystery of faith, with a pure conscience. And let them first be proued & then let the minister, so that no man be able to reprove them. Euen so must their wiues be honest, not euil speakers, but sobre & faithful in al thinges. Let the Deacons be the husbandes of one wyfe, & suche as rule their children wel, & their owne householdes. For thei that minister wel, get themselves a good degree, and a gret liberty in the faith which is in Christ Iesu. These thinges wryte I vnto the, trustyng to come shortly vnto y, but & if I tary long, that the thou maist yet haue knowledge, how thou oughteste to behaue thy self, in the house of god, which is the congregatiō of the liuing god, the pillar and ground of trueth. And without doubt, great is that mystery of godlines: God was shewed in the fleshe, was iustified in the Spirite, was sene amonge the Angelles, was preached vnto the gentiles, was belieued on in the worlde, and receiued by in glory.

Or elles this out of the. vi.
of the Actes.

THEN the twelue, called the multitude of the Disciples toguether, and sayde, it is not mete that wee shoulde leaue the worde of GOD, and serue tables. Wherefore Brethren, looke yee out among you, seuen menne of honest report and fulle of the holie Ghoste and wysedome, to whome, we may commit thys busines, but we wil geue our selues continually to praier and to the administration of the word. And that sayeng pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy ghost, and Philip and Procorus, and Nicanor, and Tymon, and Perme-nas, and Nicholas, a conuert of Antioche. These thei set before the Apostles, and when they had praied, there layed their handes on them. And the worde of GOD; encrea-

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encreased, and the number of the Disciples multiplied in Ierusalem greatly, and a greate company of the priestes, ware obedient vnto the faith.

And befoze the Gospel, the Bischoppe sittynge in a chaire, shall cause the othe of the kynges supremacie,, and against the vsurped power, & aucthoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be Ordzed.

CThe othe of the kynges Supremacie.

From hencefurth shall vtterly renounce, refuse, relinquish and forsake the Bishop of Rome, and his aucthoritie, power, and iurisdiction. And I shall neuer consent nor agre, that the Bischoppe of Rome shalle practyse, exercise, or haue, any manner of aucthority iurisdiction, or power within this realme, or any other the kynges dominions, but shall resiste the same at al tymes, to the vttermost of my power. And I, from hencefurth wil accepte, repyte and take the kynges Majesty, to be thonly supreme heade in earth, of the church of Englande: And to my connyng, witte, and vttermost of my power, without guyle fraude, or other vndue meane, I wil obserue, kepe, maintein, and defend, the whole effectes, and contentes, of al and singuler actes, and statutes made, and to be made, within this realme, in derogation, extirpation, and extinguisheiment of the Bishop of Rome, and his aucthoritie, and al other actes and statutes, made, or to be made, in conformation, and corroboration of the kynges power, of the supreme hed in earth of the churche of Englande: and this wil do I against al maner of persones, of what estate, dignitie, or degree, or condition they be, and in no wise do nor accepte, nor to my power, suffer to be done, or attempted, directlye, or indirectly, any thyng, or thynges, priuily, or appertly, to the let, hinderance, damage, or derogation therof, or any part therof, by any maner of meanes, or for any maner of pretence. And in case any othe be made, or hath bene made by me, to any person, or persons, in maintenance defence, or fauour of the Bischoppe of Rome, or his aucthority, iurisdiction, or power, I repyte the same as vaine, and adnichilate, so helpe me God through Iesus Christe
Then

Then shall the Byshop examine every one of them, that are to be ordered, in the presence of the people, after this manner folowynge.



DO you trust that you are inwardly moued by the holy ghoſte, to take vpon you this Office and miniſtraciō, to ſerue God, for the promoting of his glory, & the edifieng of his people?

Answered.

I truſt ſo.

The Byshop.

Doe ye thinke, that ye truly be called accordyng to the will of our lord Jeſus Chriſte, and the due ordre of this Realme to the miniſtery of the Church?

Answered.

I thinke ſo.

The Byshop.

Doe ye vnfeinedly beleue al the Canonical ſcriptures, of the olde and newe Teſtament?

Answered.

I do beleue.

The Byshop.

Will you diligently reade theſame, vnto the people aſſembled in the Church where you ſhalbe appointed to ſerue?

Answered.

I will.

The Byshop.



It pertaineth to the office of a Deaco in the church where he ſhalbe appointed, to aſſiſte the prieſt in deuine ſeruite, and ſpecially when he miniſtreth the holy Communion and to helpe him in diſtribuciō therof, and to reade holy Scriptures and homilies in

the cōgregation, and to inſtructe the youth in the Catechiſme, to Baptiſe & to Preache, if he be admitted therto by the Biſhoppe. And furthermore, it is his office where promiſion is ſo made, to ſerche for the ſicke, poore, and impotent people of the Pariſhe, and to intimate, their eſta-

B. i.

tes,

The Orderyng.

tes, names, and places where they dwell to the Curate, that by his exhortacion they may be releued by the Parische, or other conuenient almose: will you do this gladly and willingly?

Answer.

I will so do by the helpe of God.

The Byshop.

Will you applie all your diligence to frame and fashio your owne liues, and the lyues of all your familie accordyng to the doctrine of Christe, and to make bothe your selues and theim (as much as in you lieth) wholsome examples of the flocke of Christe:

Answer.

I will so do, the Lorde beyng my helper.

The Byshop.

Will you reuerently obeye your Ordinary and other chiefe Ministers of the churche, and theim to whom the gouernement & charge is committed ouer you, folowing with a glad minde and will their godly admonicions:

Answer.

I will thus endeuour my self, the lord being my helper

Then the Byshop laieng his handes seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deaco in the Churche of God comitted vnto the: in the name of the father, the sonne, and the holy ghoste. Amen.

Then shall the Byshop deliuer to euery one of them the newe testament sayeng.

Take thou aucthoritie to reade the Gospel in the churche of god, and to preache the same, if thou be therunto ordinarily commaunded.

Then one of them appoynted by the Byshop, shall reade the Gospell of that daie.

Then shall the Byshop procede to the Communion, and all that be ordered, shall tary and receiue the holy Communion the same daie with the Byshop.

The Communion ended, after the last Collecte and immediately befoze the benediction, shall saye this Collecte folowynge.

Almighty

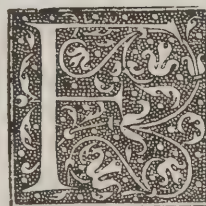


Al mightie God giuer of all good thinges, whiche of thy greate goodnes haste vouch-
 ed saufe to accepte and take these thy ser-
 uauntes vnto the office of Deacons in thy
 churche: make them we beseeche the O lord
 to be modest, humble, and cōstant in their
 Ministracion, to haue a ready will to obserue all Spi-
 rituall discipline, that they hauing alwaies the testimo-
 nie of a good conscience, and continuing euer stable and
 strong in thy sonne Christe, may so well vse theim selues
 in this inferiour office, that they may be founde worthy
 to be called vnto the higher ministeries in thy Church:
 through the same thy sonne our sauour Christ, to whom
 be glory, and honour, worlde without ende. Amen.

And here it must be shewed vnto the Deacon, that he
 must continue in that Office of a Deacon, the space of a
 whole yere at the leaste (excepte for reasonable causes, it
 be otherwise sene to his ordinary) to the intent he may be
 perfecte, and well experte in the thinges apperteinyng to
 the Ecclesiasticall administracion, in executing wherof,
 if he be founde faithfull and diligent, he may be admitted
 by his diocesan to the ordre of Priesthode.

The forme of or- dering Priestes.

When the exhortacion is ended, then shall folowe
 the cōmunion. And for the Epistle, shalbe redde
 out of the twentieth Chapitre of the Actes of
 the Apostles, as foloweth.



Pom Vileto, Paule sent messengers to E- Act. xx.
 phesus, and called the elders of the congre-
 gacion. whiche when they ware come to
 him, he said vnto them. ye knowe that frō
 the firste daie that I came into Asia, after
 what maner I haue bene with you at all
 seasons, seruing the lorde with al humblenes of minde, &
 with many teares, and temptacions, whiche happened
 vnto

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vnto me by the laienges a waite of the Jewes, because I wold kepe backe nothing that was profitable vnto you, but to shewe you and teache you openly, throughout euery house: witneslyng bothe to the Jewes, and also to the Grekes, the repentaunce that is towarde God, and the faythe whiche is towarde our Lorde Jesus. And now we beholde, I go bounde in the Spirite vnto Ierusalem, not knowynge the thynges that shall come on me there, but that the holy Ghoste witnesleth in euery Cytie, sayeng that bandes and trouble abide me. But none of these thynges moue me, neither is my life deare vnto my selfe; that I might fulfille my course with ioye, and the ministracion of the worde whiche I haue receiued of the lord Iesu, to testifie the Gospell of the grace of GOD. And now we beholde, I am sure that hencefurth ye all (through whome I haue gone, preachyng the kyngdome of God) shall see my face no more. wherfore I take you to recorde this daie, that I am pure from the bloude of al men. For I haue spared no labour, but haue shewed you all the counsaile of God. Take hede therefore vnto your selues and to al the flocke among whome the holy Ghoste hath made you ouerseers, to rule the Congregation of GOD whiche he hath purchassed with his bloude. For I am sure of this, that after my departyng, shall greuous wolues entre in among you, not sparyng the flocke. Moreover, of your owne selues shall men aryse, speakyng peruerse thynges, to drawe Disciples after theim. Therfore awake, and remembre that by the space of thre yeres I ceassed not to warne euery one of you nyghte and daye, with teares.

And now we brethren, I comende you to God, and to the worde of his grace, whiche is able to builde further, and to giue you an inheritauce among al theim whiche are sanctified. I haue desired no mannes siluer, golde, or vesture. yea, you know your selues that these handes haue ministred vnto my necessities, & to them that ware with me. I haue shewed you all thynges, howe that so labouryng, ye ought to receiue the weake, & to remembre the wor

des

des of the lorde Iesu, how that he sayde: it is more blessed to giue, then to receiue.

Or els this thirde Chapiter, of the firste Epistle to Timothe.



This is a true sayeng: If any man desire the office of a Byshoppe, he desireth an honest worke. A Byshop therefore must be blamelesse, the husbände of one wife, diligēt, sobre discrete, a keeper of hospitalitie, apte to teache, not giuen to ouermuche wyne, no figh-ter, not greedy of filthy lucre: but gentle, abhorryng figh-tyng, abhorryng couetousnes, one that ruleth well his owne house, one that hath children in subiectiō with all reuerence. For if a man cannot rule his owne house, how shall he care for the congregacion of God: he may not be a young skoler, leaste he swelle, and fall into the Iudgement of the euill speaker. He muste also haue a good report of them which are without, least he fal into rebuke, and snare of the euil speaker.

Likewise must the Ministers be honest, not double tō-gued, not giuen vnto muche wyne, neither greedy of filthy lucre, but holdyng the mistery of the faythe, with a pure conscience, and lette theim first be proued, and then let theim minister so, that no man be able to reprove thē.

Euen so must their wiues be honest, not euil speakers: but sobre and faithfull in all thinges. Let the Deacons be the husbādes of one wife, and suche as rule their children well, and their owne householdes. For they that minister well, get themselues a good degre, and great libertie in the faith whiche is in Christe Iesu.

These thinges write I vnto the, trusting to come shortly vnto the: but and if I tary long, that then thou maiest haue yet knowledge, howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the liuing God, the pillar & ground of truthe. And without doubte, greate is that misterie of Godlines: GOD was shewed in the fleshe, was Justified in the Spirit, was sene among the Angelles, was Preached vnto the

Gentiles, was beleued on in the worlde, and receiued by in glory.

After this shalbe redde for the Gospell, a pece of the last Chapiter of Matthew, as foloweth.

Matth.
xxviii.



Jesus came and spake vnto them, sayeng: All power is gyuen vnto me in heauen, & in earth. Go ye therefore and teache all nacions, Baptisying them in the name of the father, and of the sonne, and of the holy Ghoste. Teaching thein to obserue al thynges whatsoeuer I haue commaunded you. And loo, I am with you alwaie, euen vntill the ende of the worlde.

Or els this that foloweth, of the .x. Chapiter of Ihon.



Verely, Verely, I saie vnto you: he that entereth not in by the doze into the Shepefolde, but climbeth by some other way, the same is a Thefe and a Murtherer. But he that entreth in by the doze, is the Shepeherde of the Shepe, to him the Porter openeth, and the Shepe heareth his voyce, & he calleth his owne Shepe by name, and leadeth them out: And when he hath sent furthe his owne Shepe, he goeth before the and the Shepe folowe him for they knowe his voyce. A straunger will they not folowe, but will fle from him, for they knowe not the voyce of straungers. This pro-uerbe spake Jesus vnto them, but they vnderstoode not what thynges they ware, whiche he spake vnto them. Then sayde Jesus vnto thein agayne, verely, verely, I saie vnto you, I am the doze of the Shepe. All (euen as many as come before me) are Theues and Murtherers: but the Shepe did not heare them. I am the dooze, by me if any manne entre in, he shalbe saue, and go in and out, and finde pasture. A Thefe commeth not but for to steale kyll, & to destroye. I am come that they might haue life, and that they might haue it more abundantly. I am the good Shepeherde: a good Shepeherde geueth his life for the Shepe. An hired Seruaunt, and he which is not the Shepeherde (neither the Shepe are his owne) seeth the

the wolfe comming, and leaueth the Shepe and flieth, and the wolfe catcheth, and skattereth the Shepe. The hired seruauit flieth, because he is an hired seruauit, and careth not for the Shepe. I am the good Shepetherde & knowe my Shepe, and am knowen of myne. As my father knoweth me, even so know I also my father. And I gyue my life for the Shepe, and other Shepe I haue, whiche are not of this folde. Thein also must I bynge, and they shall heare my voice, and there shall be one folde and one Shepetherde.

Or els this, of the .xx. Chapiter of Ihon.



Thesame daie at night, whiche was the firste daye of the Sabbothes, when the dores were shutte (where the Disciples were assembled toguether for feare of the Iewes) came Iesus and stode in the middes, and sayde vnto them: peace be vnto you. And when he had so sayde, he shewed vnto thein his handes and his side. Then ware the disciples glad, when they sawe the Lorde. Then sayde Iesus vnto thein agayne, peace be vnto you. As my father sent me, even so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto thein receiue ye the holy ghooste whoso euers sinnes ye remitte, they are remitted vnto them, and whoso euers sinnes ye retaine, they are retained.

When the Gospell is ended, then shall be sayde or song.



Gone holy Ghooste eternall GOD procedyng from aboue,

Bothe from the Father and the sonne, the God of peace and loue.

Visit our mindes, & into vs, thy heauely grace inspire That in all truthe and Godlinesse, we maye haue true desire.

Thou art the very comforter, in all wo and distresse, The heauenly giste of God mooste hygge, whiche no tongue can expresse.

The fountaine and the liuely spring, of ioye celestial, The fyre so byght, the loue so clere, and Anction

B.iii.

spiri-

spirituall.

Thou in thy giftes art manifolde, wherby Christes
Churche doth stande,

In faithfull hartes writyng thy lawe, the fynger
of Goddes hande.

According to thy promes made, thou giuest speche
of grace,

That through thy helpe, the praise of GOD, maye
sounde in every place.

O holy ghoste, into our wittes, sende doune thyne
heavenly light,

Kyndle our hartes with feruent loue, to serue God
daye and nyght.

Strengthe and stablishe all our weakenes, so feble
and so fraile,

That neither flethe, the worlde, nor Deuill, agaynst
vs do preuaile.

Put backe our enemye farre from vs, and graunte
vs to obtaine,

Peace in our hartes with God and man, without
grudge or disdaine.

And graunt O Lorde that thou beyng our leader
and our guyde,

We maie eschewe the snares of synne, and from the
neuer flyde.

To vs suche plentie of thy grace, good Lord graunt
we the praire,

That thou mayest be our comforte, at the laste
dreadfull daye.

Of all stryfe and dissencion, O Lorde dissolue the
bandes,

And make the knottes of peace and loue, through-
out all Christen landes.

Graunt vs O Lorde, through the to knowe the fa-
ther moste of myght,

That of his dere beloued sonne, we maie attaine
the syght.

And that with perfyght faythe also, we maye ac-
knowledge

knowlege the,

The spirite of them bothe, alwaye one God in persones thre.

Laude and prayse be to the father, and to the sonne equall,

And to the holy spirite also, one God coeternall.

And praye we that the onely Sonne, vouchesaufe his spirite to sende,

To all that do professe his name, vnto the worldes ende. Amen.

And then the Archdeacon shall present vnto the Byshop, all them that shall receiue thorder of Priesthode that daye, the Archdeacon sayeng.



Reuerende father in GOD, I present vnto you these persones present, to be admitted to the Order of Priesthode,

Cum interrogatione & responsione, ut in Ordine Diaconatus.

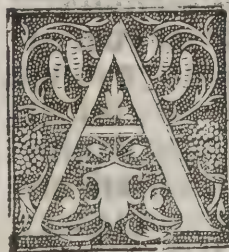
And then the Byshop shall saie to the people.



God people, these be they whome we purpose God willing, to receiue this daye vnto the holy office of Priesthode. For afaire due examination, we finde not the contrary, but that they be lawfully called to their function and ministry, and that they be persones mete for the same: but yet if there be any of you whiche knoweth any impediment, or notable crime in any of them, for the which he ought not to be receiued into this holy ministry, now we in the name of God declare thesame.

And if any great crime or impediment be objected. &c.

Vt supra in Ordine Diaconatus usque ad finem Litanie cum hac Collecta.

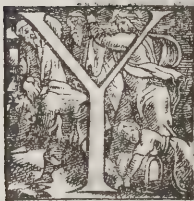


Almightie God gyuer of all good thynges, whiche by thy holy spirite haste appointed diuerse orders of Ministers in thy church, mercifully beholde these thy seruantes, now called to the office of priesthode, & replenishe the so with the truthe of thy doctrine, and innocencie of lyfe, that

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that bothe by worde and good example, they may faithfully serue the in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauour Iesu Christ, who liueth and reigneth, with the, and the holy ghoſte, worlde without ende. Amen.

¶ Then the Byſhoppe ſhal miniſter vnto euery of them, the Othe concerning the Kynges Supremacie, as it is ſet out in the order of Deacons. And that done, he ſhal ſaye vnto them whiche are appointed to receiue the ſaide office, as herafter ſoloweth.



Y Du haue heard brethren, aſwell in your priuate examination, as in the exhortacion, and in the holy leſſons take out of the Goſpell, and of the writings of the Apoſtles, of what dignitie, and of how great importance this Office is wherunto ye be called. And now we exhorde you, in the name of our Lorde Ieſus Chriſte, to haue in remembraunce, into howe high a dignitie, and to howe chargeable an office ye be called, that is to ſaye, to be the meſſengers, the watchemen, the Paſtours, and the Stewardes of the Lorde, to teache, to premoniſhe, to fede and prouide for the lordes familie: to ſeke for Chriſtes Shepe that be diſperſed abroad, and for his chyldren whiche be in the middeſt of this naughtie worlde, to be ſaued throughe Chriſte for euer. Haue alwaies therfore printed in your remembraunce, how great a treaſure is committed to your charge, for they be the Shepe of Chriſte, whiche he bought with his death, and for whom he ſhed his blood. The churche and congregacion whom you muſt ſerue, is his ſpouſe & his body. And if it ſhal chaunce theſame churche, or any membze therof to take any hurte or hinderance, by reaſon of your negligence, ye knowe the greatneſſe of the faulte, and alſo of the horrible punyſhement whiche will enſue. Wherefore, conſider with your ſelues the ende of your miniſtery, towardes the chyldren of God, toward the ſpouſe and body of Chriſte, and ſee that ye neuer ceaſe your labour, your care & diligēce, vntil you haue done al that lieth in you,

you, according to your bounden dutie, to bryng all suche as are, or shalbe committed to your charge, vnto that agrement in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there be no place left among them, either for errour in Religion, or for viciousnesse in life.

Then, for asmuch as your office is bothe of so greate excellencie, and of so greate difficultie, ye see with howe greate care and study ye ought to applie your selues, as well that you maie shewe your selues kynde to that lord who hath placed you in so high a dignitie, as also to beware, that neither you your selues offende, neither be occasion that other offende. Howe be it, ye can not haue a minde and a will therto of your selues, for that power & abilitie, is giuen of GOD alone. Therfore ye se howe ye ought and haue nede, earnestly to praie for his holy spirite. And seing that you cannot by any other meanes, compass the doing of so weightie a worke, pertainyng to the saluacion of man, but with doctrine & exhortacion, take out of holy scripture, and with a life agreable vnto the same: ye perceiue how studious ye ought to be in reading & in learning the holy scriptures, & in frampng the manners, both of your selues, & of them that specially pertain vnto you, according to rule of the same scriptures. And for this selfsame cause, ye se howe you ought to forsake & set a side (as much as you may) al worldly cares & studies

We haue a good hope, that you haue wel weighed and pondred these thinges with your selues, long before this tyme, and that you haue clerely determined, by Goddes grace, to giue your selues wholly to this vocation, wherunto it hath pleased God to call you, so that (as much as lieth in you) you apply your selues wholly to this one thyng, and drawe all your cares and studies this waie, and to this ende. And that you wil continually praie, for the heauenly assistaunce of the holy Ghoste, from GOD the father, by the mediation of our only mediatur, and sauour Iesus Christe, that by daily readyng and weyghing of the scriptures, ye maie ware riper & stronger in
your

The Orderynge

your ministerie. And that ye may so endenour your selues, from tyme to tyme, to sanctifie the liues of you, and yours, and to fashion them after the rule and doctrine of Christe. And that ye may be wholsome, and godly examples and paternes, for the rest of the congregation to followe. And that this present congregation of Christ here assembled, may also vnderstande your myndes and willes, in these thynges, & that this your promes, shall more moue you to do your dueties: ye shall answere plainly to these thynges, whiche we in the name of the congregation shall demaunde of you, touchyng thesame.

Do you thincke in your harte, that you be truly called according to the will of our lordes Iesus Christe, and the ordre of this Church of Englande, to the ministerie of Priesthode?

Answer. I thinke it.

The Byshop.

WE you perswaded that the holy Scriptures containe sufficiently all doctrine required of necessitie for eternall Saluacion, through faith in Iesu Christ: And are you determined with thesaide scriptures, to enstruct the people committed to your charge, and to teache nothing, (as required of necessitie, to eternall saluacio) but that you shalbe perswaded maie be concluded, and proued by the scripture?

Answer. I am so perswaded, and haue so determined by Goddes grace.

The Byshop.

Will you then give your faithfull diligence alwaies so to minister the doctrine and Sacramentes, and the discipline of Christe, as the Lord hath comaunded, and as this Realme hath receiued thesame, according to the commaundementes of God, so that you may teache the people committed to your cure & charge, with all diligence to kepe and obserue thesame?

Answer. I will

I will so do, by the helpe of the Lorde.

The Bishoppe.

Will you be redy with all faithfull diligence, to banishe and drine awaie all erronious and straunge doctrines contrary to Goddes woorde, and to vse bothe publique and priuate monitions, and exhortaciōs aswell to the sicke, as to the whole within your Cures, as nede shall require, and occasion be giuen.

Answer.

I will, the Lorde beyng my helper.

The Bishoppe.

Will you be diligent in praiers, and in readyng of the holy scriptures, and in suche studies as helpe to the knowlege of the same, laieng aside the study of the worlde and the fleshe?

Answer.

I wil endeuour my self so to do, the lord beyng my helper

The Bishoppe.

Will you be diligent to frame & fashion your awne selues, and your families, accordyng to the Doctrine of Christ, and to make both your selues and the (as muche as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answer.

I will so apply my self, the Lorde beyng my helper.

The Bishoppe.

Will you maintein and set forwardes (as muche as lieth in you) quietnesse, peace, and loue emonges all christian people, and especially emonges them that are, or shalbe committed to your charge?

Answer.

I will so do, the Lorde beyng my helper.

The Bishoppe.

Will you reuerently obey your ordinarie, and other chief ministers, vnto whom the gouernemēt and charge is committed ouer you, folowynge with a glad mynde and will, their Godly admonicion, and submitting your selues to their Godly iudgmentes?

Answer.

I will so do, the Lorde beyng my helper.

Ec. i.

Then

The Orderyng

Then shall the Bisshoppe saie.

Almighty God who hath giuen you this will to do
all these thynges, graunt also vnto you strength &
power to performe thesame, that he may accomplishe
his worke, which he hath begō in you, vntill the tyme he
shal come at the latter daie, to iudge the quicke & the ded

After this, the congregacion shalbe desired, secretly in their pra-
yers, to make humble supplications to GOD for the foresaid
thinges, for the whiche praiers there shalbe a certain space kept
in silence.

That doen, the Bisshoppe shall praiue in this wise.

Let vs praiue.

Almighty God and heauenly father, whiche of thy
infinite loue and goodnes towards vs, hast giuen
to vs thy onely and moste dere beloued sonne Iesus
Christ, to be our redemer & aucthour of euerlastyng life:
who after he had made perfect our redēpciō by his deth,
and was ascended into heauē, sent abroad into the world
his Apostles, Prophetes, Euangelistes, doctours and pa-
stours, by whose laboure and ministerie, he gathered to-
gether a greate flocke, in al the partes of the world, to set
furthe the eternall praise of thy holy name. For these
so greate benefites, of thy eternal goodnes, and for that
thou hast vouchedlaufe, to cal these thy seruantes here
present, to thesame office and ministerie, of the saluacion
of mankynde: we render vnto the moste hartie thanks,
we worshippe and praise the, and we humbly beseeche the
by thesame thy sonne, to graunt vnto all vs whiche ei-
ther here, or els where, cal vpon thy name, that we maie
shewe our selues thankfull to the, for these and all other
thy benefites, and that we maie daiely encrease and go
forwarde in the knowlege and faithe of the, and thy
sonne, by the holy spirite, so that aswell by these thy mi-
nisters, as by them to whom thei shalbe appoynted mi-
nisters, thy holy name maie be alwaies glorified, and
thy blessed Kyngdome enlarged, through thesame thy
sonne our lorde Iesus Christ, whiche liueth and reigneth
with the, in the vnitie of thesame holy spirite, worlde
without ende. Amen.

When

When this praier is doen, the Bishop with the priestes present, shall laie their handes seuerally vpon the head of euery one that receiueth orders. The receiuers humbly knelyng vpon their knees, and the Bishop sayeng.

Receiue the holy ghoſte, whose synnes thou doest forgive, thei are forgiven: and whose synnes thou doest retain, thei are retained: and be thou a faithfull despensour of the worde of God, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy ghoſt. Amen.

• The Bishoppe shall deliuer to euery one of theim, the Bible in his hande, sayeng.

Take thou auctoritie to Preache the worde of God, and to minister the holy Sacramentes in this congregation, where thou shalt be so appoynted.

When this is doen, the congregation shall syng the Crede, and also thei shall go to the communion, whiche all thei that receiue orders shall take together, and remain in the same place where the handes were laied vpon them, vntill suche tyme as thei haue receiued the communion.

The Communion beyng doen, after the last collecte, and immediately befoze the benediction, shall be said this collecte.



Most mercifull father, we beseeche the so to sende vpon these thy seruantes, thy heauēly blessing, that thei maie be cladde aboute with all iustice, and that thy worde spoken by their mouthes, maie haue suche success, that it maie neuer be spoken in vain. Graunt also that we maie haue grace to heare, and receiue the same as thy moste holy worde, and the meane of our saluacion, that in all our wordes and dedes, we maie seke thy glory, and the encrease of thy kyngdome, through Iesus Christ our Lorde. Amen.

And if the orders of Deacon and Priesthod, be giuen bothe vpon one daie, then shall all thynges at the holy communion be bled as thei are appoynted at the Ordering of Priestes. Saying that for the Epistle, the whole third chapter of the first to Timothy shall be redde, as it is set out befoze in the order of Priestes. And immediately after the Epistle, the deacos shall be ordered. And it shall suffice the Letanie to be said ones.

Et. ii. The

The fourme of consecra- tyng of an Archebischoppe, or Bischoppe.

The Epistle at the Communion.

1. Tim. iii.



His is a true sayeng, if a manne desire the office of a Bischoppe, he desireth an honest woorke. A Bischoppe therefore muste be blamelesse, the hulbande of one wife, diligent, sobre, discrete, a keeper of hospitalitie, apt to teache, not giue to ouermuche wine no fighter, not gredie of filthy lucre, but gentle, abhorryng fightyng, abhorryng coueteousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, howe shall he care for the congregacion of God: he maie not be a young scholer, least he swell, and fall into the iudgement of the euill speaker. He must also haue a good reporte of them whiche are without, lest he fall into rebuke and snare of the euill speaker.

The Gospell.

Ihon. xxi.



Jesus said to Simon Peter, Simon Johāna, louest thou me more then these: he said vnto hym, yea, Lorde, thou knowest that I loue the: he said vnto him, fede my lambes. He said to hym again the second tyme: Simon Johanna, louest thou me: he said vnto hym, yea Lorde, thou knowest that I loue the: he said vnto hym, fede my Shepe. He saied vnto hym the thirde tyme, Simon Johanna, louest thou me: Peter was sorie, because he saied vnto hym the third time, louest thou me and he saied vnto hym: Lorde, thou knowest al thynges thou knowest that I loue the. Jesus saied vnto him, fede my Shepe.

Or els out of the x. chapt. of Ihon, as before in thorder of priestes. After the Gospell and Credo ended, first the elected Bischop shall be presented by two Bischoppes, vnto the Archebischoppe of that Proruince, or to some other Bischop appoynted by his commuission: The Bischoppes that present hym, sayeng:

Jesus said vnto Simon peter Simon Johāna louest thou me more then these: he said vnto hym, yea Lorde: thou knowest that I loue the: he said vnto hym: fede my lambes: he said to hym again the second tyme Simon Johanna louest thou me

Oste reuerend father in God, we present vnto you this Godly and well learned man, to be consecrated Bifhoppe.

Then shall the Archebifshop demaunde the kynges mandate, for the consecracion, & cause it to be red. And thothe touchyng the knowlegyng of the kynges Supremacie, shall be ministred to the persone elected, as it is set out in thorder of deacons. And then shall be ministred also, thothe of due obedience vnto tharchebifshop, as foloweth.

The othe of due obedience
to the Archebifshoppe.

In the name of God, Amen. I. N. chosen Bifshop of the churche and lie of N. do professe and promes, al due reuerence and obedience to the Archebifshoppe, and to the Metropoliticall Churche of. N. and to their successours, so helpe me God, through Iesus Christ.

This othe shall not be made, at the consecracion of an Archebifshop

Then the Archebifshoppe shall moue the congregacion present to praie: sayeng thus to them.

Brethren, it is written in the Gospel of saint Luke, that our sauour Christ continued the whole night in praier, or euer that he did chose and sende furthe his twelue Apostles. It is writte also in the Actes of the Apostles, that the Disciples whiche ware at Antioche did fast and praie, or euer thei laied handes vpon, or sent furthe Paule, and Barnabas. Let vs therefore, folow- yng the exauple of our sauour Christ, and his Apostles, first fall to praier, or that we adimit and sende furthe this persone, presented vnto vs, to the worke, whereunto we trust the holy ghost hath called hym.

And then shall be saied the Letanie, as afore in the Order of Deacons. And after this place: that it maie please the to illuminate al Bifshoppes. &c. he shall saie.

That it maie please the to blesse this our brother elected and to sende thy grace vpon hym, that he maie duly execute the office whereunto he is called, to the edifieng of thy churche, & to the honour, praie, & glory of thy name.

Answer.

We beseeche the to heare vs good Lorde.

Concludyng the Letanie in the ende, with this praier.

Ec. iii.

Almightie

By me John house of wals

Almighty God, giuer of all good thynges, whiche by thy holy spirit hast appoynted diuerse orders of ministers in thy churche, mercifully behold this thy seruaunt, now called to the worke and ministerie of a bishop, & replenishe hym so with the truthe of thy doctrine, and innocencie of life, that bothe by woorde and dede, he maie faithfully serue the in this office, to the glory of thy name, and profite of thy congregacion: through the merites of our sauour Iesu Christ, who liueth and reigneth with the and the holy ghost, world without ende. Amē.

Then the Archebishoope sittynge in a chaire, shall saie this to hym that is to be consecrated.

Brother, forasmuche as holy scripture, and the olde Canons commaundeth, that we should not be hastie in laieng on handes, and admittynge of any person to the gouernemēt of the congregacion of Christ, which he hath purchased with no lesse price, then the effusion of his owne blood: afore that I admit you to this administration whereunto ye are called, I will examine you in certain articles, to the ende the Congregation present, maie haue a triall, and beare witnesse how ye be minded to behaue your self in the Churche of God.

Are you perswaded that you be truly called to this ministracion, accordynge to the will of our Lorde Iesus Christ, and the order of this realme?

Answer.

I am so perswaded.

The Archebishoppe.

Are you perswaded that the holy scriptures, containe sufficiently all doctrine required of necessitie for eternal saluacion, through the faith in Iesu Christ: And are you determined with thesame holy scriptures, to instruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shalbe perswaded maie be concluded, and proued by thesame?

Answer.

I am so perswaded and determined by Goddes grace.

The Archebishoppe.

will

W If you then faithfully exercise your self in the said holy scriptures, and call vpon God by prayer, for the true vnderstandyng of the same, so as ye maie be able by theim to teache and exhorthe with wholsome doctrine, and to withstāde and conuince the gainsaies:

Answer.

I will so do, by the helpe of God.

The Archebischoppe.

Ye you redy with al faithfull diligence, to banishe & driue awaie, all erronious and straunge doctryne, contrary to Goddes worde, and bothe priuatly and opealy to call vpon, and encourage other to the same:

Answer.

I am redy, the Lorde beyng my helper.

The Archebischoppe.

W If you deny all vngodlinesse, and worldly lustes, and liue soberly, righteously, and Godly in this world, that you may shewe your self in al thynges an exāple of good workes vnto other, that thaduersarie maie be ashamed, hauyng nothyng to laie against you:

Answer.

I will so do, the Lorde beyng my helper.

The Archebischoppe.

W If you maintein and set forward (as muche as shal lie in you) quietnes, peace, and loue, among al mē: And suche as be vnquiet, disobedient, and criminous within your diocesse, correct and punishe, according to suche aucthoritie as ye haue by gods worde, and as to you shalbe committed, by the ordinaunce of this realme:

Answer.

I will so do, by the helpe of God.

The Archebischoppe.

W If you shewe your self gentle, and be mercifull for Christes sake, to poore and nedy people, and to all straungers destitute of helpe:

Answer.

I will so shewe my self by Goddes helpe.

The Archebischoppe.

A Almighty God our heauenly father, who hath giue you a good will to do all these thynges, graunt also

Ec. iiii.

vnto

The forme of consecratyng of

vnto you, strength and power, to performe thesame, that he accomplishyng in you, the good worke which he hath begon, ye maie be found perfecte, and irreprehensible at the latter daie, through Iesu Christ our Lorde. Amen.

Then shalbe song or saied, Come holy Ghost, &c. as it is sette out in the Order of Priestes.

That ended, the Archebischoppe shall saie.

Lorde heare our praier.

Answer.

And let our crie come vnto the.

¶ Let vs praie.

W mightie God and moſte mercifull father, whiche of thy infinite goodneſſe, haſt giuen to vs thy onely and moſte dere beloued ſonne Ieſus Chriſt, to be our redeemer & aucthour of euerlaſtyng life, who after that he had made perfecte our redemption by his death, and was aſcended into heauen, powred doune his giſtes abundauntly vpon menne, makynge ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, ſome Paſtours and doctours, to the ediſieng and makynge perfect of his cōgregation: graunt we beſeche the, to this thy ſeruaunt, ſuche grace that he maie euermore be ready, to ſprede abroad thy Goſpel, and glad tidyngeſ of reconcilement to God, and to bleſſe thauuthoritie giuen vnto him, not to deſtroye but to ſaue, not to hurt, but to helpe, ſo that he as a wiſe and a faithfull ſeruaunt, giuyng to thy familie meate in due ſeaſon, maie at the laſt daie be receiued into ioy thorowe Ieſu Chriſt our Lorde, who with the, and the holy ghoſte, liueth and reigneth one GOD, worlde without ende. Amen.

Then the Archebischoppe and Biſhoppes preſent, ſhall laye their handes vpon the heade of the elected Biſhop, the Archebischoppe ſayeng.

Like the holy ghoſt, and remembre that thou ſtirre by the grace of God, whiche is in the, by unpoſitiō of handes: for God hath not giuen vs the ſpirite of feare, but of power, and loue, and of ſoberneſſe.

¶ Then

Then the Archebiſhoppe ſhall deliuer hym the Bible, ſaieng.



Take hede vnto readyng, exhortacion, and doctrine. Thynke vpon theſe thynges contained in this booke, be diligent in theim, that the encrease comyng thereby, maie be manifest vnto all menne. Take hede vnto thy ſelf, and vnto teachyng, and be diligent in doying theim, for by doying this, thou ſhalte ſane thy ſelfe, and theim that heare the. Be to the ſlocke of Chriſte a Sheptherde, not a woulfe, fede theim, deuoure theim not. holde by the weake, heale the ſicke, bynde together the broken, bying again the outcaſtes, ſeke the loſte. Be ſo mercifull, that you be not to remiſſe, ſo miniſter Diſcipline, that ye forget not mercie, that when the chief Sheptherde ſhall come, ye maie receiue the inmarceſſible croune of glorie, through Jeſus Chriſt our lord. Amen.

Then the Archebiſhoppe ſhall procede to the Communion, whith whom the newe conſecrated Biſhoppe, with other, ſhall alſo communicate. And after the laſt collect, immediatly befoze the benediction, ſhalbe ſaid this praier.



Oſte merciful father, we beſeche the to ſende doune vpon this thy ſeruaunt, thy heavenly bleſſyng, and ſo endue him with thy holy ſpirit, that he preachyng thy worde, maie not onely be earnest to reprove, beſeche, and rebuke, with all pacience and doctrine, but alſo maie be to ſuche as beleue, an whollſome example, in worde, in conuerſacion, in loue, in faithe, in chaſtitie, and puretie that faithfully fulfilling his courſe, at the latter day he may receiue the croune of righteouſneſſe laied vp by the Lorde the righteous Judge, who lieth, and reigneſh, one GOD with the father and the holy ghoſt, worlde without ende. Amen.



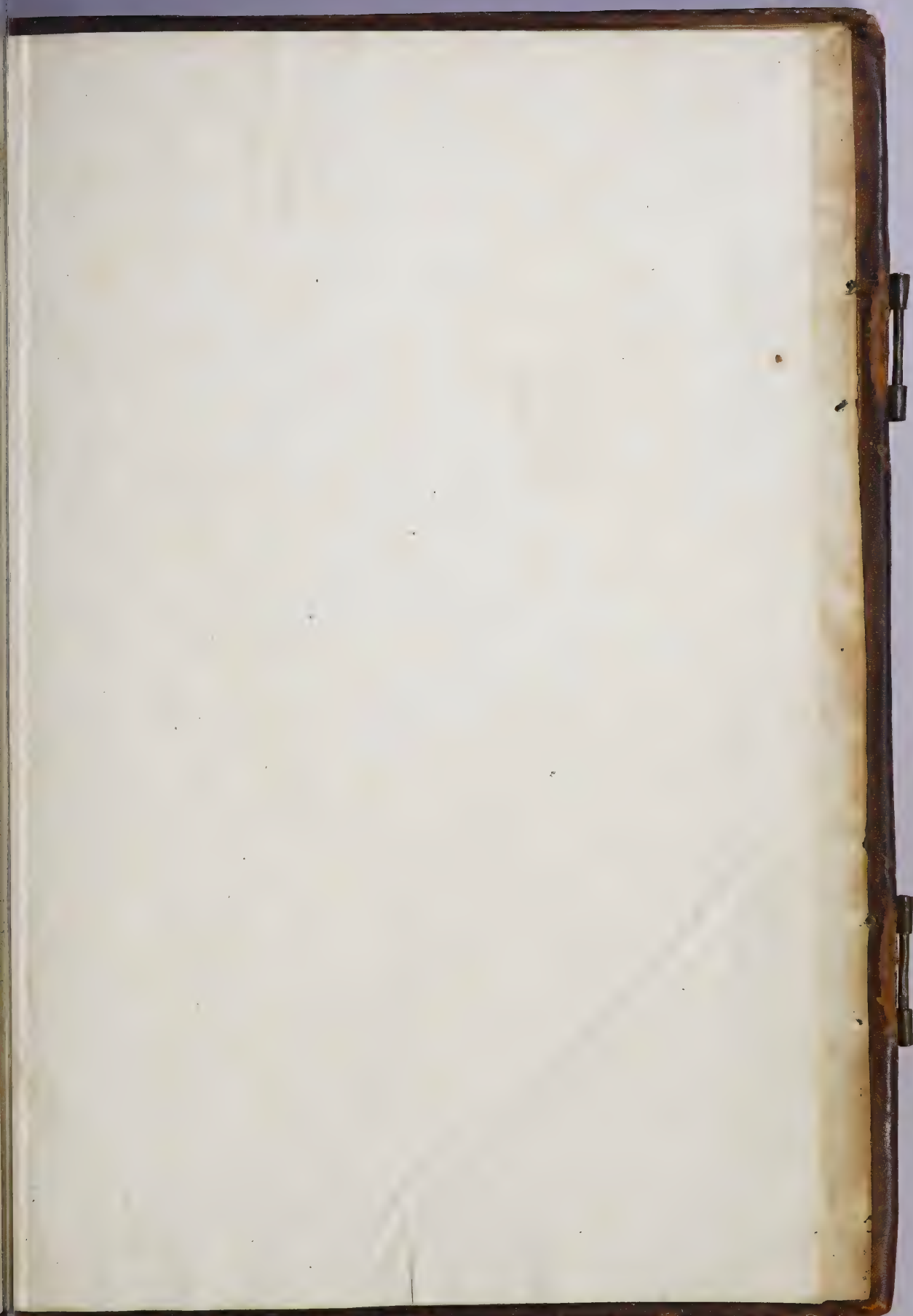
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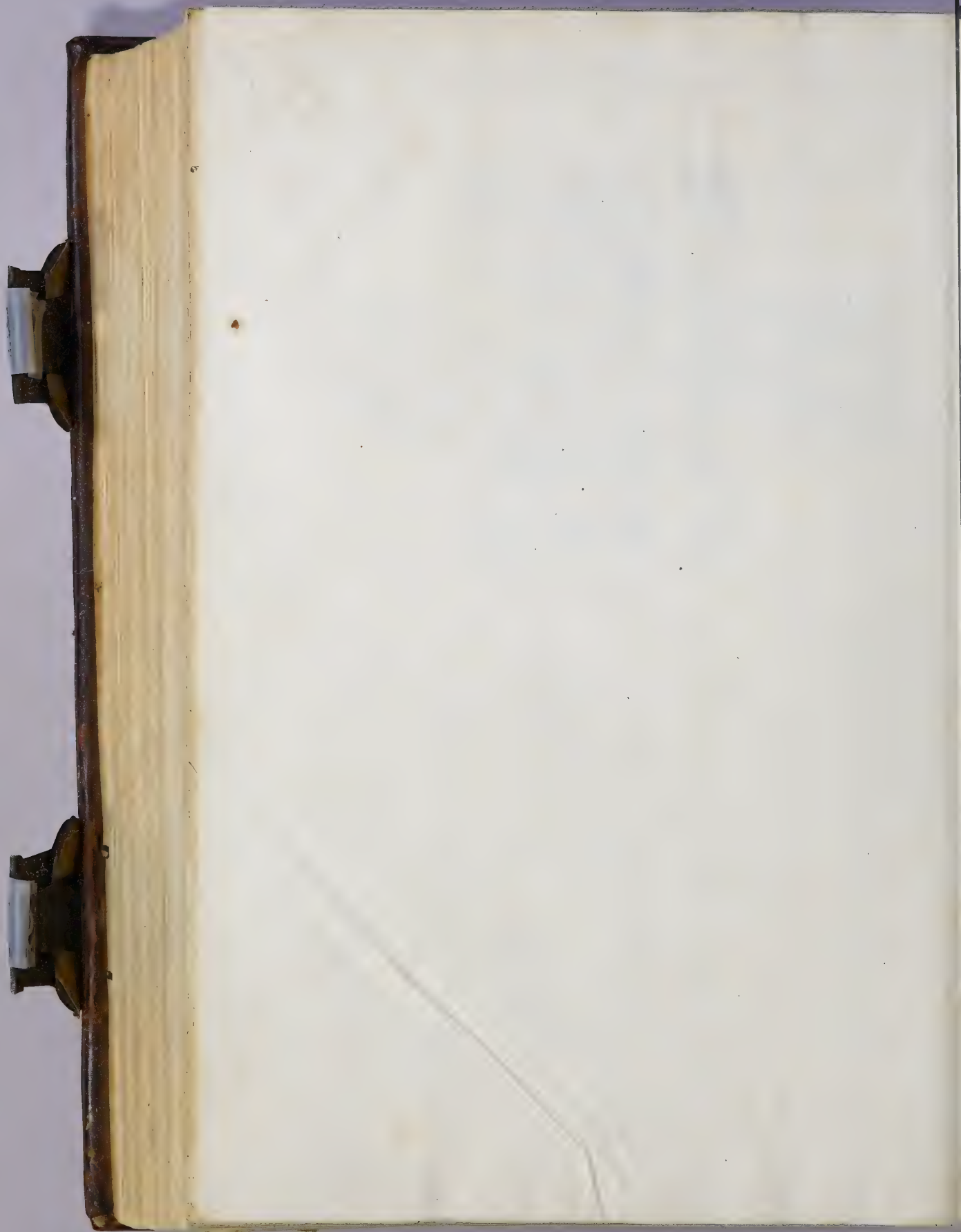
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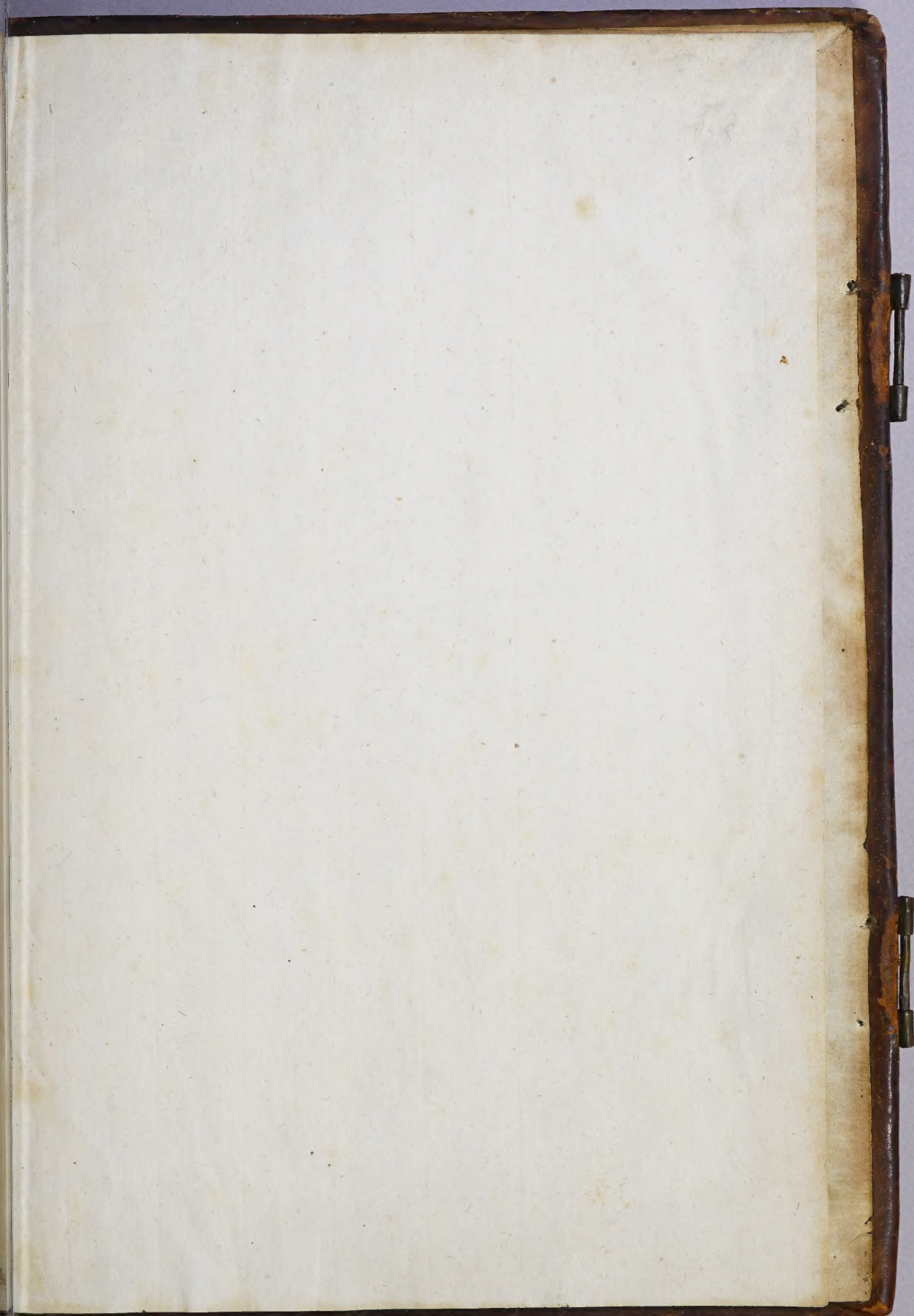
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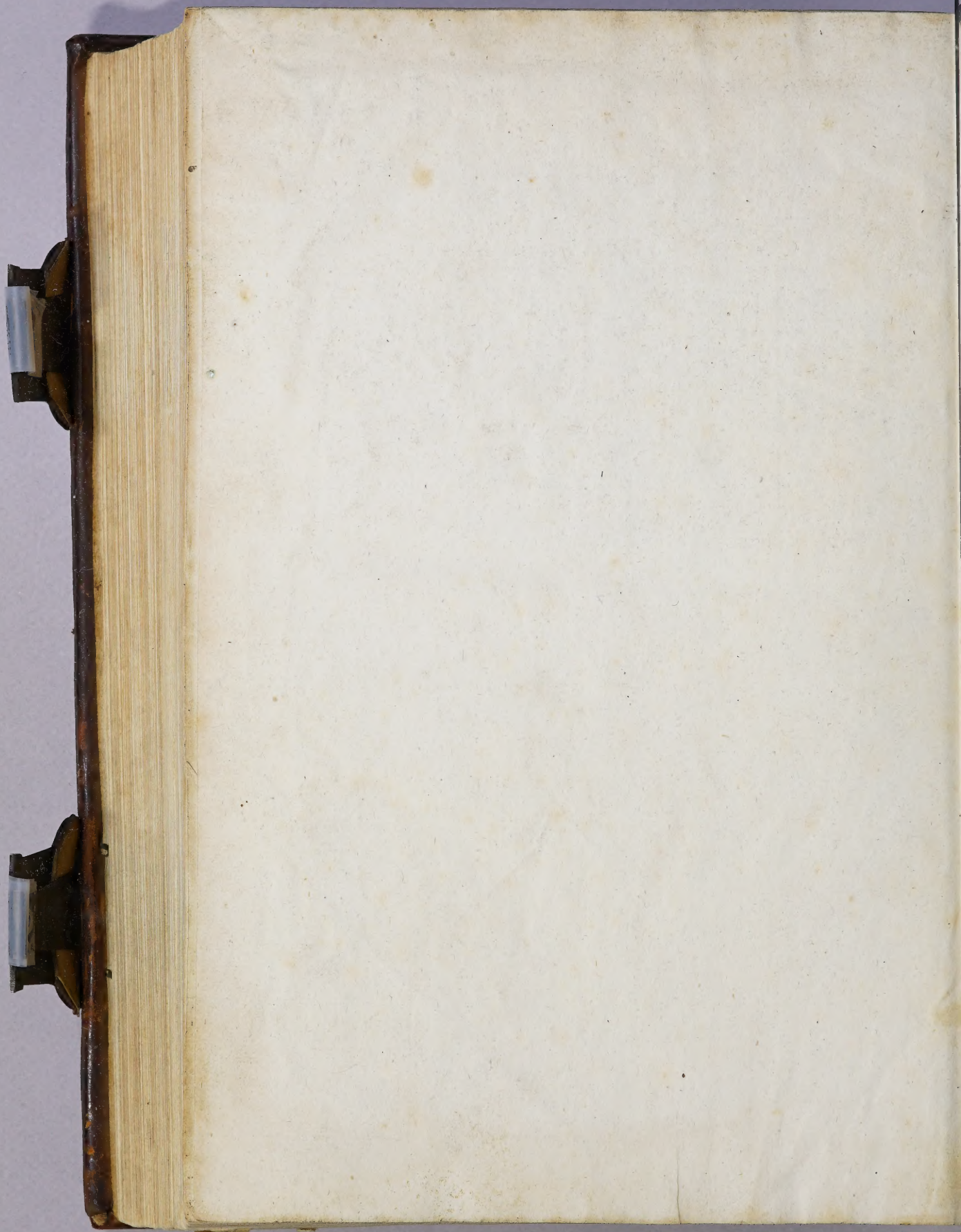
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